



Buddhadasa's and Levinas' Social Thought:
A Comparative Study

Mr. Methee Petchkla

A Thesis Submitted in Partial Fulfillment of
The Requirements for the Degree of
Master of Arts in Religious Studies

Graduate School of Philosophy and Religious Studies
Assumption University
Bangkok 10240

September 1999

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THESIS TITLE : BUDDHADASA'S AND LEVINAS' SOCIAL
THOUGHT: A COMPARATIVE STUDY

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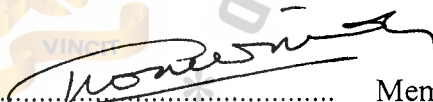


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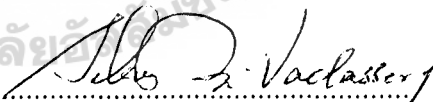
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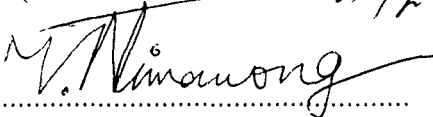
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ABSTRACT

In a comparison of the two philosophies, Buddhadasa's thought and Levinas' thought, this thesis requires exploration of both ideas from the social perspective. The research presents society with the problems by dividing the thesis into 6 chapters. The objective or the reason for this topic is found in the "Introduction", and then the researcher exposes "the Vision of Buddhadasa and Levinas about the State", "the Vision of Buddhadasa and Levinas about Society and Mankind", "the Vision of Buddhadasa and Levinas about Economic and Social Development", and "Buddhadasa's and Levinas' Concepts of Social Thought Impacting Society in the Age of Globalization", and a conclusion.

Buddhadasa tries to create welfare for the populations by prompting the revolution of society to a higher community (full of morality). Dhammaraja is the appropriate person for accelerating the improvement of the trouble-some society into a dhammic society. He mentions that a troubled society emerges from the attachment to technological materialism with no concern for spirituality. Levinas tries to stimulate people to have relationships with the others, to have concern for others, and even to forget himself. It is an excellent concept to create welfare for the citizens and finally to develop a prosperous society.

There are various possible approaches to governing society, not only a fixed political theory like democracy. The political thought of Buddhadasa and Levinas aims at civilizing the community, not deteriorating the existing society. Their good will is optimistic in trying to bring welfare equally to society and avoiding exploitation of the citizens.

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CHAPTER 1

INTRODUCTION

1.1 Background and Significance of Study

Socialism is a complex system of political, social and economic ideas that is often misunderstood because it covers many ideological schools of thought, viz. Marxism, democratic socialism, and utopianism. It also requires understanding of ownership of production, establishment of welfare state, socialist intent, and several socialist theories.

1.1.1 Ownership of Production

The concept of public ownership and control of the major means of production is a fundamental principle of socialism. The traditional way to socialize an economy is the nationalization. Nationalization occurs when the government expropriates and takes over the ownership of the economy. Nationalization is a system utilized in Scandinavia. Following the Scandinavian model, socialists in advanced Western states have increasingly turned to cooperatives as a means of socializing the economy.

1.1.2 The Creation of the Welfare State

Greatest attention was given to the creation of the welfare state so that the wealth might have been more equitably distributed throughout society and individual sufferings might be reduced. Programs were introduced and became commonplace in different Western countries: social security, government funds for agriculture, unemployment and worker's compensation, welfare programs, guarantees for housing loans, government insurance for savings' deposits, health plans for the elderly, job training, public education, public funding for small business opportunities, etc. It is

incumbent for the state to reduce the poverty and the social inequalities and to establish a better and more equitable redistribution of national wealth and income.

1.1.3 The Social Intent

A third basic feature of socialism is unlike the first two, and is essential if the system is to be truly socialist. This is the goal of setting people free from the condition of material dependence that has imprisoned them since the beginning of time. The true socialist looks forward to a time when the productive capacity of the society will have increased to the point at which there is abundance for all. Socialism is an economic equivalent of democracy if democracy can be equated with individual political equality. It is also, according to Harold Laskey, the British political socialist, “the logical conclusion of democracy” (Leon P. Baradat: *Political Ideologies, Their Origin and Impact*, Prentice Hall, New Jersey, 1997, p. 199).

Socialism aims at creating a new social order in which human cooperation is the basis of conduct and productivity. Equality of citizens before the law is a major feature of the new socialist order, and this social equality leads directly to a democratic political system.

1.1.4 Buddhadasa's the Socialist Theory

Buddhadasa (1906-1993) was born in *Phumriang Village* in Suratthani Province, Southern, Thailand. At the age of 21(29 July, 1926), he was ordained Buddhist monk belonging to *Mahanikay* Order at Wat Nork, Phumriang, by *Phrakhru Sophanacetasikaram*. Buddhadasa passed successfully Naktham III, II, I grades, and the Prian or Prayok III. He studied in Bangkok and was dissatisfied with the clerical education of the time. He complained that “In studying the *Pariyattidhamma* in this period we don't truly study the *Tipitaka* itself, we study only the commentaries.” Buddhadasa found studies oppressive and boring and then returned to Chaiya, and he

established the center of Buddhist study called “*Suan Mokkaphalaram*” (the garden to arouse the spirits to attain liberation) on 12 May, 1932. Until now Buddhadasa, as a reformist monk in Theravada Buddhism, is well known throughout the world with many treatises of religious works, social works, educational works. “*Dhammakot*” is the completed set of Buddhadasa’s works which is used as a tool to check the original purpose of its author. “*Dhammic Socialism*”, is an idealistic form of society, invented by Buddhadasa to guide the Thai society. It is the local interest of this thesis.

In the economic field, when we compare two economic systems such as capitalism and socialism, we see that socialism is not popular for the modern generation. However, there is a particular socialism, the dhammic socialism of Buddhadasa, which seems to be able to settle Thai social problems. With his “*Dhammic Socialism*” Buddhadasa tried to provide a spiritual solution to the crisis of the Thai society and to withstand the growing influence of the materialism characterized by the social evils such as the mismanagement of the educational system, the corrupt economic system that makes the rich richer and the poor poorer. the ancient values being superceded by modern materialistic values. These problems occur in free market capitalism which insures the freedom of business. Is the free market system effectively applied in the Thai society? Does the free enterprise system bring justice to all people and satisfy the wants of the people in Thai society? Why do some problems still occur in the Thai society? How can the Thai people endure the social crisis? Because the Thai people aren't concerned with this social crisis although they suffer aggravates the social crisis. And then how would Bhuddhadasa have applied dhammic socialism and cured the social plague with his social theory? Buddhadasa has exposed a socio-political theory of his own which face much misunderstanding from the city authority as his conviction was firm, Buddhadasa did

not feel defeated by the misunderstanding even though he had to endure the difficult situation. Nevertheless, his position became stronger as time passed and in the end his idea was accepted by Thai society. Is Buddhadasa's idea applicable for Thai society? If his theory is ideal state, how is it to be applied in the present society? If it is not why it is not applied effectively, and perfectly in the present society? Undoubtedly, this thesis tries also to find out the answer to this question.

1.1.5 Levinas' Social Thought

Emmanuel Levinas (1906-1995), philosopher and Talmudic commentator, born in Kaunas, Lithuania, naturalized French in 1930. In 1923 he began to study philosophy at Strasbourg University, where he came into contact with Charles Blondel, Maurice Halbwachs, Maurice Pradines and Henri Carteron. It was also during these student years that Levinas began his lifelong friendship with Maurice Blanchot. In 1928 he went to Freiburg University to pursue studies in phenomenology under Edmund Husserl. At Freiburg he also encountered Martin Heidegger, whose *Being and Time* (1927) was to have a profound and lasting influence on his thought. Levinas's debt to both masters was evident in his first three major publications: *The Theory of Intuition in Husserl's Phenomenology* (1930), *Existence and Existents* (1947), and *En découvrant l'existence avec Husserl et Heidegger* (1949). In France Levinas won early acclaim as one of the foremost exponents of the work of Husserl, and was read by Jean Paul Sartre among others. After the second World War, most of which was spent in captivity, Levinas frequented the *avant guard* philosophical circles of Gabriel Marcel and Jean Wahl. It was mainly during the fifties that Levinas began to work out a highly original philosophy of ethics with the aim of going beyond the ethically neutral tradition of ontology. Levinas's first magnum opus, *Totality and Infinity* (1961), influenced in part by the dialogical philosophies of Franz Rosenzweig

and Martin Buber, sought to accomplish the departure through an analysis of the “face-to-face” relation with the Other. Central to the work is the claim that the Other is not known or comprehended as such, but calls into question and challenges the complacency of the self through desire, language, and the concern for justice. This claim and others were further elaborated in Levinas’s second magnum opus, *Otherwise Than Being or Beyond Essence* (1974), an immensely challenging and sophisticated work seeking to push philosophical intelligibility to the limit in an effort to lessen the inevitable concessions made to ontology and the tradition. It is this work that is generally considered as the most important contribution of Levinas to the contemporary debate surrounding the closure of metaphysical discourse, much commented upon by Jacques Derrida for example. Alongside his strictly philosophical corpus, mention should also be made of Levinas’s so-called confessional writings, especially his Talmudic commentaries (*Quatre Lectures Talmudiques* (1968) (four talmudic readings), *Du sacré Au saint* (1977) (from sacred to saint), *L’au-delà du verset* (1982) (beyond sentence) in which Levinas made a clear expansion on ethics. Levinas denied ever trying to reconcile them explicitly. He died in Paris, December 25, 1995.

One of the socialist ideas compared in this thesis is Levinas’s social thought which is studied and analyzed in order to expose its real nature, which is the development of relationships of men and man to lead the relation of man and God. What is social thought in Levinas’s view? The answer to this question is described in this thesis in order to facilitate comparison.

With as regard to the comparison of Buddhadasa’s dhammic socialism and Karl Marx’s thought (communism), it is very useful to many people, especially to scholars who require systematic theoretical comparison. But how about comparison

between Buddhadasa's dhammic socialism and Levinas's social thought? It has never been carried out before, so it is necessary to compare these theories in educational approach. That implies the emphasis on their likenesses and differences to find the principle to be applied in society.

1.2 Objective of Research

- 1.2.1 To attempt to analyze and comprehend Buddhadasa's dhammic socialism and Levinas's social thought
- 1.2.2 To attempt to emphasize the difference and similarity between these two kinds of thought: the Thai Buddhist socialist thought and the French Jewish social thought.
- 1.2.3 To attempt to emphasize what the dominant features of Buddhadasa's dhammic socialism and Levinas's social thought
- 1.2.4 To try to see whether each of them can be applied in the current society

1.3 Status of Question

In studying the Buddhadasa's dhammic socialism and Levinas's social thought to be applied in the society, we are led to raise questions about the feasibility of comparing the two kinds of thought: finding their convergence and divergence, and exploring the possibility of implementing some of their respective aspects in the present Thai society. Otherwise, we must evaluate whether these aspects are positive or negative for the Thai society, or whether they don't represent any usefulness for the Thai society. Nonetheless, we must assess them after having analyzed their many relevant factors. Therefore, our innermost interest is to find out neither the superiority

of one thought over the other thought, nor the most applicability of one thought compared to the other.

1.4 Limitation of Question

The context of this research is limited to the study of Buddhadasa's dhammic socialism and Levinas's social thought describing the features of similarity and difference of both thoughts to find the appropriate application in the society. In order to identify the similarity and difference, this study is divided into:

- introductory chapter containing the reasons on studying this topic :
Buddhadasa's dhammic socialism and Levinas's social thought
- chapter II studying the vision of Buddhadasa's Dhammic Socialism and Levinas's social thought on the state
- chapter III giving the vision of two thinkers about society and mankind.
- chapter IV describing the vision of the two thinkers about the economic and social development.
- chapter V finding out whether both social thought can be influenced in the age of the globalization.
- chapter VI as conclusion to find out which of them seems to be more applicable in the current society?

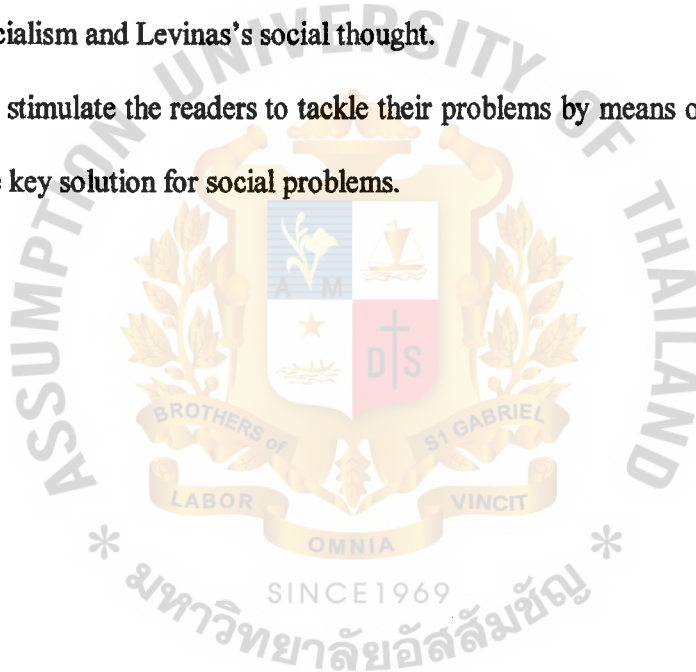
1.5 Research Methodology

This study will be considered as an analytical research, because the details are derived from collected data concerning Buddhadasa's and Levinas's works (most works are primary sources and a few are secondary sources) on the social view. Most of these data have been collected in various libraries: National Library, Assumption

University Library, Chulalongkorn University Library, Thammasat Library, and the Internet. After correcting the concerned various data, the procedures of studying, synthesis, analysis and assessment will finalize the purpose of this thesis.

1.6 Expectation

- To encourage readers to have a comprehensive understanding of the principles of Buddhadasa's dhammic socialism and Levinas's social thought as well as to specify the identity of Buddhadasa's dhammic socialism and Levinas's social thought.
- To stimulate the readers to tackle their problems by means of Dhamma as the key solution for social problems.



CHAPTER II

THE VISION OF BUDDHADASA AND LEVINAS ABOUT THE STATE

2.1 Definition of Buddhadasa's Dhammic Socialism

According to Buddhadasa, a naturally pure state is an example of socialism. Natural world exists in the harmonious balance to survive, develop and thrive. Buddhadasa called such a harmonious balance of things “natural socialism”. This is the process of survival and development of creatures in the vision of Buddhadasa.

Birds, insects, trees-all consume only as much as Nature has given them the means to take in, level of consumption perfectly adequate for their needs. It is precisely this limiting, or, if you will, “dictatorial”, aspect of nature that has allowed the plant and animal world to survive and multiply in such profusion and diversity (Buddhadasa, Dhammic Socialism, 1989, p .86).

In such natural survival occurring in natural socialism, Buddhadasa mentioned why the earliest humans have maintained the social condition to the present generation.

Even the earliest humans had no social problems as we have today, because they had not begun to hoard resources. They lived according to a natural socialism for hundreds of thousands of years. We are here today because Nature has maintained a harmonious socialistic balance through the entire evolutionary process. This

natural balance was not threatened until a few “un-natural” human began to produce and store for themselves more than they needed (Ibid., pp. 86-87).

Buddhadasa said that a social problem starts when people keep more than they need. Unlimited desire causes the competition. The more intellectual person finds methods of accumulating wealth, power, and resources in order to take advantage of others. The hoarding gives rise to competition instead of cooperation. Therefore, the natural state which controls the social condition with a natural balance will automatically be socialist.

In ancient times, people would not have so many (serious) problems like the present time. Such harmonious socialistic balance is the state created by God.¹ That is the natural state established in good conditions ignoring serious problems regarding happiness in which people don't respect the natural law and don't obey God. Buddhadasa emphasized natural society emerging naturally in the world with complicated problems. From the outset there are no problems, but problems appear when people turn their back to nature. Buddhadasa said:

Indeed, social problems arose when humans acted against the original intention (cetana) of Nature. More and more problems arose over time as a result of human effort and more and more distinctions were created among people until it became necessary for them to construct a socialist system themselves because they had so separated themselves from Nature (Buddhadasa, 1989, p. 88).

¹ In Buddhadasa's opinion, God is Natural Law.

Separating the human from the natural system and constructing a socialist system for themselves are the connecting points between the end of natural socialism containing values necessary for humans life and the beginning of new society with human creation producing problems to human without awareness. This results in the next generation assimilating intrinsically and evaluating it as a good thing. This direction is the way they want to be by coercion from their ancestors.

2.2 Preecha Changkhunyuen's Criticism of Buddhadasa's Dependence on Nature

Preecha Changkhunyuen criticizes Buddhadasa's idea concerning natural dependence as follows (Preecha, 1995, pp. 12-18):

1. Buddhadasa said if the mutual dependence is a natural fact, the conflict is also natural and exists naturally e.g. big birds can survive by eating smaller birds. Therefore, in the opinion of Preecha, either mutual dependence or mutual destruction really exists in nature.
2. If the natural dependence condition is theoretical, such condition for humans can happen intentionally and not naturally. In *Aggūṇṇa Sutta*² mentioned by Buddha, only the ahimsa society (non-violent society) can exist due to the existence of favorable environment. However, the human in the society is still defiled. Humans still behave according to their desires unless they are controlled by some factors.

3. Searching for Dhammaraja and giving the autocratic power to the ruler are a difficult problem that can not be solved. Even the great King Asoka, whom Buddhadasa considers as an example of dhammaraja, is not, according to Preecha, sure to be a genuine dhammaraja.
4. As the human is a social creature and as the human is an intellectual able to form any society different from animal, Preecha does not agree with Buddhadasa's idea to exemplify the socialistic human society as an animal society. If the present society is divided into smaller society, it cannot survive because of unfavorable environment and insufficient food.
5. The term "function", according to Visith Vungninyu who mentions it in the religious function, means a human who is under the defilement's control, the slave of defilement has the duty to be freed from defilement. Buddhadasa speaks about the function of things in nature. For example, small trees are dependent on big trees, big trees on small trees, or stars stay at their position. But Visit gives the example of the natural law as three characteristics of a common thing, Idappaccayata³, Patikkasamuppada⁴, and Sunnata⁵. Buddha had explained for a long time such function that many persons observed afterwards. If humans can follow such a rule, it may take long time to create

² This sutta deals with how the world was subjected to process of evolution and dissolution and describing how human beings first appeared on earth and how the four social classes emerged. Buddha explained this sutta to find out the wrong beliefs of brahmins with regard to caste.

³ It means the thing appears as it is.

⁴ It is about the arising, decay and the mutual dependence of the conditioned thing

Dhammic Socialism. But Buddhadasa seems to think easy to find out a solution to this problem: a dhammaraja with the absolute power can create dhammic socialism.

6. Buddhadasa mentioned that things in the nature have their functions and the functions are mutually relevant and dependent. Such idea suggests that nature is stable, immobile. As for Prince Buddha, he did not mention so; he emphasized on the motion and change. Therefore for him, every conditioned thing always changes.
7. Pure nature is socialism: things are interdependent and the problem of setting up socialism is not an utopian idea because the quest of necessary need is a natural function.

Aggañña Sutta explains the evolution in ancient times. It says “taking unneeded things” causes conflict in human society. Buddhadasa spoke about that matter with the purpose that defilement is available in humans; it deteriorates the human and aggravates the problem. Buddha did not conceive that the human lives in small society and has his own way of life in ancient times, because everything always is changing, non-self, selfishlessness, benevolence of which Buddhadasa refers to the important factor of socialism, but Buddha did not determine which point of the dhamma should be applied in society; that society or any society, it should be applied in all.

⁵ It is the emptiness.

2.3 The Researcher's Critique on Preecha's Ideas Arguing Buddhadasa's Dhammic Socialism

The researcher would like to express his personal idea on Buddhadasa's Dhammic Socialism by attempting to prove that it is available. Many persons like Preecha Changkhunyuen criticizing his notion emphasize that Buddhadasa's dhamma Socialism is utopian, that it is not available or applicable. But in the researcher's opinion, Buddhadasa's Dhammic Socialism is available due to the following reasons:

2.3.1 Ethical Application in the Society

Buddhadasa proposes ethics to be observed by people like ethics for students that many students observe. Many ethics are offered proposed for application: ethics for the teacher, ethics for the politician, and ethics for the leader. It means that Buddhadasa tries to pave the way to his pattern of dhammic socialism.

Many thinkers strive to improve the society. They lay down the ethical rule or deontology for many professions: the ethical rule for teachers, the ethical rule for students, the ethical rule for social service, the ethical rule for physicians, the ethical rule for lawyers, the ethical rule for officials. This deontology becomes compulsory for various professions and every practitioner must abide by them.

Payut Payutto spoke of sustainable development by emphasizing the development of the human first. The development of human must be based on 3 factors: conduct, spiritual and wisdom. Human conduct should be creative to make society better, not deteriorating the social conditions. The spiritual factor is the method inciting the youth,

allowing children to understand nature and to recognize its real value, as well as to focus their efforts on working. Wisdom is a solution to the problem. It adjusts behavior and mind correctly and properly, and finally enables people to reach freedom and to realize a happy society. These factors of human development will create sustainable development (Payut Payutto, 1998, pp. 244-265).

Bertrand Russell said that children's behaviors can be molded by awards and penalties, praise and condemnation. He argued that timid children can develop their physical bravery, but the children who can't endure pain can develop their patience as ascetics would. If children do not learn social order at that time they can learn it as they grow into their teens. He said that good conduct, training, and a view of morality should be taught and trained to children to create a better society (Bertrand Russell, 1990, pp. 49-57).

2.3.2 Buddhadasa's Pattern of Practice

Buddhadasa has carried out the pattern of human conduct in the Dhammic Socialist society. Suanmokkhapalaram, established in 1932, is the place for improving dhammic practice. He persuades people to practice the Dhamma by themselves and insists on this self-practice. Therefore no instructor is needed. Buddhadasa said that nobody acts as teacher because.

1. We do not find any person to be our teacher in the period of worst practice.

2. If there is such teacher, the practitioner may become attached to the teacher which causes the practitioner not to reach the higher condition of practice.
3. Buddhadasa repeats the Buddha's saying "Dhamma and Vinaya that I teach you very well will be your teacher when I will pass away". Because of this, Buddhadasa strives to persuade people to adopt the self practice and shows his practice as the example. (Buddhadasa, 1993, p. 140).

The practical method that Buddhadasa taught is "Sunnata or emptiness" in which all people can reach in the present world. "Nothing should be taken" means not taking of materials, like property, money, wife, children, slaves, reputation, or anything that can be called sensation. When humans are attached to materials, the attachment leads to selfishness and ownership. Actually, materials are based on impermanence, a state of suffering and non-self. Therefore, nobody possesses materials, nobody exercises control on them. Therefore materials do not belong to anybody. "Nothing ought to be" means the state that humans would like to be: being human, being animal, being angel, being male, being female, wanting to be the rich, the beautiful, etc. Such a condition means a kind of attachment giving us a desire to have property. However, the property will cause us impermanence, a state of suffering and non-self (Buddhadasa, 1993, pp. 157-159)

2.3.3 Creating the Society as the Pattern of Dhammic Socialism

Buddhadasa established Suanmok as the center of practice of dhamma which deserves to be emphasized.

In Suanmokh, pictures, statues, other sculptures are produced to help people practice dhamma. This helps people attain the emptiness quicker in their mind which is the supreme purpose required by Buddhadasa. The environment around Suanmokh is natural, and reflects the mutual dependence.

With the purpose to create peace throughout the world without racism or discrimination, Buddhadasa established this place for every nationality, every language, and every religion.

Bannanandha relates the Buddhadasa's biography by saying that during "some months there were 100 foreigners Buddhadasa had to speak with them from 10th at noon of a month. He spoke about the Buddhism principles and answered their doubt. Other months 60-70 foreigners come and learn dhamma". (Buddhadasa, 1993, p. 67)

Buddhadasa had determined 3 goals to implement for achieving the world peace:

1. To try to make all people understand the core of Buddhism.
2. To try to protect people from Materialism.
3. To make harmony among other religions.

(Buddhadasa, 1993, pp. 257-258).

This objective that Buddhadasa tries to achieve in the present society is the setting up Dhammic Socialist society. The living of people in Suanmokh consists of dhamma practice, full with mutual understanding. This is real society that happens. From the above, it shows the principle to improve society and to progress towards dhammic

socialism. Such action must bring out good results to the real society. It is not dream, not imaginary, but a real, improved society. Therefore, the increasing application of dhamma in the society is necessary for its attainment.

2.4 The Origin of Dhammic Socialism

2.4.1 Aggañña Sutta

This sutta speaks of the evolution of the world, it begins with the destruction of the world, then creation of the world. It is a kind of ancient Indian belief (Preecha, 1995, p. 72). Buddhadasa uses the features of the natural life as the way of attaining dhammic socialism. People should take things as they need, but they should not take excessive things.

2.4.2 Rājadhamma

This principle is the important dhammic principle that every ruler should observe in ruling and providing happiness to his populations. Buddha made use of this dhamma for ruling his sangkha (the community of the monks). Kings and princes of Buddha age applied also this principle for ruling Thai countries. Therefore the Dhammaraja is the original source of Buddhadasa's Dhammic Socialism.

2.4.3 Cakkavatti-Vatta: the duties of a universal king or a great ruler

1. Dhammādhipeyya: supremacy of the law of truth and righteousness, and Dhammikarākkhā: provision of the right watch, ward and protection.
2. Mā adhammakāra: to let no wrongdoing prevail in the kingdom.

3. **Dhanānuppādāna**: to let wealth be given or distributed to the poor.
4. **Samaṇabrāhmaṇa-paripucchā**: to go from time to time to see and ask for advice from the men of religious life who maintain high moral standard; to have virtuous counsellors and look for greater virtue.

Such principles should be the criteria of dhammaraja in dhammic socialism. They should guide the dhammaraja in the ruling of his society.

2.4.4 **Paṭiccasamuppāda**: the dependent origination; conditioned arising.

The arising of dhamma condition because of the mutual dependence is the cycle of rise and decay of the conditioned thing. This way should be the starting point of Buddhadasa's dhammic socialism for the mutual dependence among the populations and others whose living depends on nature, and the mutual living between human and natural environment.

2.4.5 **Brahmavihāra**: holy abiding; sublime states of mind

This principle should be in the heart of the king because this will be useful to his populations.

2.4.6 **Rāja-saṅgahavatthu**; a ruler's bases of sympathy; royal acts of doing favors: virtues making for national integration

This principle implies that raja (the king) should practice it for providing the property and other goods to his populations.

2.4.7 Principles and the pattern of the kings, the societies and the others in Suttantapitaka.

By virtue of the suttanta Sutta, kings should show the pattern of ruling the society during a period time. To rule, to edict laws, and to establish justice in the society should follow the model of Buddhadasa's Dhammic Socialism.

In Buddha's age, there were many kings who followed the principles of Buddhism (dhamma) and did the good for their subjects who enjoyed happiness even though a few problems were prevalent in the community. The kings in ancient times provided welfare to the state viz. Phra Chaopimpisal, Prachaopasendhikosol, Prachao Achatsatru, etc. Apart from this, Asoke was the forerunner of Buddhadasa's Dhammic Socialism to whom Buddhadasa always referred for describing his ideas.

In addition to the king, some wealthy men living in Buddha's era like Anadhabindikasetthi served as the pattern of inventing what is called now dhammic socialism. Laymen and laywomen also observed the dhamma very well.

2.5 The Definition of Levinas' Social thought

Levinas' social thought that the researcher exposes here is only a result of observations on the society made by Levinas. It is combination of his social thought and his philosophical thought.

From the perspective of Levinas through the Jewish society, his view is similar to the pattern of socialism. His social thought seems to be contained in the following of which he criticized the Jewish community:

1. Levinas' idea about the Jewish society is an approach aiming at creating harmony in the Jewish society, e.g. Levinas tries to persuade Jewish people to be patient with their beliefs in the new society that God promised to grant them. In the opinion of researcher, this way of granting the welfare to the society, is similar to a pattern of socialism.
2. The belief; the waiting for a just and equitable society as it exists in various parts of the world, are according to Levinas a socialist expectation.

2.6 The Origin of Levinas' Social Thought

2.6 .1 Martin Buber (1878-1965)

Buber's idea created an original concept of Levinas's social thought as an inter-relational attitude: between man and nature, between man and man, between man and God. The two relational postures are I-Thou and I-It. This is a similar idea to Levinas about my relation with others, my responsibility towards the Other. It is a kind of deep ecology which evolves with the connection of territory, ethnicity and culture. It leads to cultural theory creating different relationships whether territory, ethnicity and culture. This causes Levinas's idea about Jewish identity which is unique, and expects the society of messiah which would never change. Such Jewish culture emerges from sovereign culture and ethnicity. It leads Jewish identity to nationality. It makes Jewish idea conservative in their belief in God or relationship between man and God. (Hune E. Margulties, Dialogue and Urbanism: on Buber, Naess, Spinoza and the Question of Diversity, www.uni-karlsruhe.com)

2.6.2 Husserl and Heidegger

One's responsibility towards the Other is the main factor of the Jewish belief as it is emphasized by Levinas. Such an idea of Levinas emanated from many philosophical thoughts such as the phenomenology of Husserl, which Levinas borrowed for elaborating his philosophical work. Other components in the phenomenology of Husserl and Heidegger constitute the basic aspect of the concept of responsibility towards the Other of Levinas.

Edward Craig said that from 1928 to 1929 Levinas was at Freiburg University, when he studied with Husserl and Heidegger. In 1930 he published the theory of intuition in Husserl's phenomenology, a reading of Husserl that was informed by Heidegger's criticisms of Husserl's intellectualism (Edward Craig, 1998, p.579). Since that time almost all of Levinas's philosophical works have taken their points of departure from either Husserl or Heidegger. Husserl's idea has resulted in the development of Levinas's work, some is a part of Levinas's work, even though Levinas has rejected many notions of Husserl. Colin Davis says that:

Husserl occupies a privileged position in his writing in two senses: firstly, through the phenomenological approach which Levinas never fully renounces even though he comes to reject many of Husserl's ideas; and secondly, through the continuing reference to and discussion of Husserl's key texts and notions (Colin Davis, 1996, pp. 8-9).

One's responsibility towards the Other and his obligations to the Other are the same as the notions of the previous thinkers about the relation between subject and

object. It is similar to the idea of New-Phenomenalism, namely “My responsibility towards the Other” is available, knowable, while the Other itself can not be known, and New-Phenomenalism believes that phenomenology is knowledgeable but “reality”, which is behind the phenomenology, does not exist or exists but is not knowable at all by the senses (Boommee Taenkaew, 1992, p. 149). This could be the origin of the Levinas' ideas about the Other that can not be known but can be understood by relation with it.

2.6.3 Spinoza (1632-1677)

The works of Spinoza which cause the idea of Levinas' social thought are *Tractatus Politics* (published 1677) and *Tractatus Theological-politicus* (Theological-political treatise, written 1666/70).

The theological-political treatise has the purpose of defending the role of tolerance and liberalism in the modern state. It deals with an investigation of the nature of prophecy, the correct methodology of scriptural interpretation, and the line between theology and philosophy. Spinoza is keen to establish that civil and religious thought should be two separate territories, neither of which should have the right to interfere with the other (www.dircon.co.uk/meta4/spinoza/6work.html).

2.6.4 Maimonides

Rabbi Moses ben Maimon, known as Maimonides, was the greatest rabbinic leader of his era, and his influence on current Jewish philosophy and theology is pervasive.

A large part of Maimonides's thinking about moral matters deals with the problem of moral rehabilitation, that is with the curing of vice. His writings on this topic reveal him to have been deeply aware of the fragility of virtue, and of the corresponding need never to relent in the battle for one's virtue. Each victory is a holding operation: "the perfect man needs to inspect his moral habits continually, weigh his actions, and reflect upon the state of his soul every single day" (Seyyed Hossein Nasr and Oliver Leaman, 1996, p. 736).

2.6.5 Mayanot

Mayanot is an institute of Jewish studies and it is also an origin of Levinas's ideas on education. Mayanot is setting new standards in Jewish Education in Israel and around the world. Enabling people to reach a higher lever of Jewish Literacy, Mayanot combines Tradition and Modernity, synthesizing both Classic and Contemporary studies. Because text forms the backbone of Jewish Heritage., Mayanot emphasizes serious study and skills acquisition, viewing all knowledge as a means to improving everyday life and personal growth. Mayanot is an accredited institute of Jewish studies in the heart of Jerusalem. Mayanot's academic year is divided into fall and spring semesters and a shorter term summer institute.

The fellows meet to discuss issues of major import to the Jewish people today: Jewish pride and identity, Israel/Diaspora relations, anti-Semitism, and more. Then they put ideas into action in the formulation of innovative programs based on their own unique learning experiences. In addition, the Interns will be privileged to meet participants of the "Living Legends" series and discuss with them their special contributions to the Jewish

people. Invited participants include well-known former Soviet refusniks, Israeli war heroes and academics, leaders in Israeli business and industry, and founders of successful educational institutions (www.yahoo.com/jewish/philosopher/yamanot).

2.7 Buddhadasa and Levinas's Pattern of Society

2.7.1 Levinas's Pattern of Society

Levinas has chosen Jewish community as his social pattern because the Jewish form a kind of socialist community with a community life similar to the life in socialist society (Levinas, 1989, p. 280). In Levinas's opinion, Jewish society has the unique characteristics that are very different from other societies. Wherever Jewish people stay, they are still Jewish people. Every place in the world, Jewish people are the same. It is the congenital universality of the Jewish mind, patience, royalty, and identity towards their beliefs: loyalty in God. Jewish action is the responsibility towards the Other. It is an experience touching the essence of humanity. The unique identity of Israel is very different from that of the others, it seems alone among other countries. Levinas said that:

A people dwelling alone, and not reckoning itself among the nations (Numbers 23:9)? of Abraham who shall be called Hebrew 'because he is able to remain alone to one side (me-eber ahad) when others remain on the other side (Bereshi Rabah 42:8)? (ibid., p. 286).

Jewish people stay alone at another side which is different side from other groups. A man is Jewish not because he was born here and there, has blond hair, a sharp tongue or a big heart. but because he has firmness of the interior. Jews have patience, fatigue and

numbness of responsibility. In Levinas's opinion, Jews are Jews anywhere they stay. At present there is a social system of Jews: the Kibbutz. The Kibbutz is a society similar to socialism in a political sense. The kibbutz is the way of life that is the example that many generations try to make real.

The kibbutz is one of the original contributions of the Jewish settlers in modern Israel. A kibbutz is a community where people choose to live and work together, growing their own food and sharing everything. All members are equal and women are freed from household chores so that they can participate in the successful running of the community.

Jill Dubois explained about the kibbutz society that "The first kibbutz was formed in 1909 when seven pioneers working near the Sea of Galilee asked the Jewish National Fund to allow them to farm a piece of land. These early settlers felt that working the land would bind the Jews to their new homeland. Kibbutz Degania was the result of this idea, and the kibbutz has been a working institution for more than 80 years.

"Today, there are more than 800 kibbutzim (the plural of kibbutz), ranging in size from 100 members to as many as 2,000. Land is leased to the kibbutzniks (residents of the kibbutz) for a 49-year period, at which time the lease can be renewed. Kibbutz Degania continues today as one of the most successful settlements in Israel. It became so large that it had to be divided into two: Degania Alef (A) and Degania Bet (B).

"The kibbutz provides all the needs of its residents, and no one is paid for this or her work. Kibbutzniks eat in communal dining rooms; they get their clothing from the community's shop, and have it washed at a communal laundry or repaired at a communal tailor shop. All cars and trucks on the kibbutz are owned by the community.

"Each kibbutz strives to be fair to every member. Decisions are made at weekly meetings, and everything that is produced and earned is shared equally with all members. Committees are elected to deal with certain management issues.

"There is one aspect of family life that really sets kibbutzniks apart from other families. In many villages, children live separately from their parents in house with other children of their age groups. In the evenings, they spend time with their fathers and mothers in the parents' living quarters. In other kibbutzim, however, residents feel that family life is central to Jewish culture, and the family lives together in private kibbutz housing. All kibbutzim youngsters, however, have their own jobs and responsibilities, and often have to take care of crops. They attend schools that are independent of the Israeli school system, where the schedule includes certain hours on the farm and teachers labor with students in maintaining the land.

"While farming is still very important in the kibbutz, many kibbutzim engage in other industries such as textiles, furniture production, and even telecommunications equipment production. Economic realities have caused many kibbutzim to consider non-traditional methods of making a profit to survive. Some have opened day-care centers for children from neighboring towns, or have begun charging outsiders admission for the use of the kibbutz swimming pool. Some have even hired non-kibbutznik managers to keep the operations profitable.

"There are also a number of religious kibbutzim that choose the traditional principles of labor, equality, and communal living, but combine them with an organized way of life according to Judaism. Dealing with daily chores of the farm on the Sabbath

has required the religious kibbutzniks to come up with creative solutions, like automatically regulated milking equipment.

"Though only 4% of Israel's citizens live on the kibbutzim, Israelis consider the kibbutz life to be very admirable, and kibbutzniks are treated with great respect. Kibbutznik make up approximately 14% of the army's officers, and many serve in the Knesset" (Jill Dubois, 1992, pp. 64-65).

2.7.2 Buddhadasa's Pattern of Socialism

Buddhadasa was critical of the present society assailed by various problems and losing moral values. He proposes the new model of society with dhamma application. He has set up his community at Suanmikh as its model as Donald K. Swearer says: "Suanmikh also represents a model community rather than a place for individuals to retreat from the world." (Kenneth Kraft, 1992, p. 70). Suanmikh is rich in natural aspect. Its cost of living looks like the form of the traditional society (without emphasizing material development, but on spirituality instead). Buddhadasa wants to apply dhamma in daily life. Apart from this, the society in Buddha's era (Buddhadasa, 1986, pp. 90-91) and the age of Great King Asoka, Sukhodaya, and Ayudhaya (ibid., p. 96) represent for Buddhadasa a model of socialism.

Buddha's era was the community using dhamma very effectively. People during that period used dhamma in their daily lives. That is the reason why the society was very peaceful. The Great King Asoka also applied dhamma very well in society. He used dhamma to rule his kingdom.

Buddhadasa's approach focuses on the dhamma in society in order to make people have morality. Socialism, according to Buddhadasa, is relevant to religious principles.

2.8 The Sovereignty of the State

2.8.1 Legislative Power

The duty of the legislature is the issue of the Law to control the country. The law is the spirit of populations in which all persons must obey and follow. Like the perspective of *John Locke* (1632-1740), society arises because of the agreement of human who are free and equal to live together, in which it is so called "social contract". Every person has to follow the social contract established by the state in order to meet the requirement of population. Therefore, the law is the supreme condition that every person in the state must obey.

Legislative power of Buddhadasa's dhammic socialism is based on the king. The king uses the power to issue laws, decrees, regulations, policies, and principles because only the king can make decisions. The king must observe dhamma (the rajadhamma, or the Ten commands, Thosaphit), and if he rules like a dictator, such dictatorship is good in Buddhadasa's opinion because the king observes the Ten Commands (ibid., p. 99). Therefore, the dictator king observing the Dhamma leads the society in the right direction immediately or for a short time. Buddhadasa agrees with the action of such person, he gives an example of Buddhist dictatorial socialism:

The Samuhanimit monastery (wat) in Phumriang District was built as an example of Buddhist dictatorial socialism. An inscription in the monastery tells us the wat was built during the third reign under the sponsorship of the Bunnag family, and that it was built in four months (Ibid. pp. 95-96).

By this example, Buddhadasa tried to explain the good dhammic dictatorship. Usually finishing the wat within 4 months is impossible, so he assumed in this case that it is possible because of dictatorial methods. Thousands of people from the city were ordered to help complete the work, and occasionally physical punishment was used. But the final result benefited everyone. Such an action is shown in this case as a good thing. The character of the ruler is the crucial factor in the nature of Buddhist dictatorial socialism. If a good person is the ruler the dictatorial socialism will be good, but a bad person will produce an unacceptable type of socialism.

Buddhadasa likes kings with absolute power (*Somburanayasitthiraja*). In his perspective the legislative power should step from the legislative power according to the absolutism (*Somburanayasitthiraja*). Moreover, the absolute king is supposed to reign over the population by taking care of happiness, security and peace of his subjects. So the legislative process of the king focuses on the public welfare.

In the opinion of Preecha, Buddha gives more importance to dhammaraja (leader) than the law. He emphasized that if Buddhadasa focuses on the law more than dhammaraja, he should speak of the relation of the law to other institutions, but he do not speak of this matter. Preecha said that good state must have clearly determined the law and be fair, but Buddhadasa had not determined it clearly (Preecha, 1995, p. 45, 120).

The main process of legislative power for Buddhadasa's dhammic socialism comes from one person. Levinas's social thought is also concerned with the kings, such as David. In Israel's religious tradition the royal line, or "house", of David became a primary symbol of the bond between God and the nation; the king was the mediator between God and the nation; the king was the mediator between the deity and his people (The New Encyclopaedia Britannica, 1992). For Levinas there is an everlasting relationship between the Law and the kings. Levinas describes this relationship in the following terms:

The king shall write in his own name a Sefer Torah. When he goes forth to war he must take it with him; on returning, he brings it back with him; when he sets in judgement it shall be with him, when he sits down to eat, before him, as it is written: and it shall be with him, and he shall read therein all the days of his life (Levinas, 1989, p. 270).

From the above relation, the king will issue the regulations, laws, and policies in accordance with the religious commands (the Talmud).

Therefore the legislative power emanates from the king only. Consequently there is between Buddhadasa's dhammic socialism and Levinas's social thought a common point which is concerned with the concept of autocratic power emanating from the king. But practically laws emanating from one person, i.e. monarchs cannot be perfect and adequate for the society because they always present shortcomings and defects while laws emanating from many people composed of many experts and lawyers must be better

and adequate for the society. That is the law in force in democratic countries with the parliamentary system with the Parliament playing the legislative role.

When we come to the point regarding the aspect of legislative power contained in both theories, we will distinguish from the aspect of law aimed at controlling the populations. Legislative power of Buddhadasa's dhammic socialism and that of Levinas's social thought are relative to religious law. In both cases they are similar, viz. both come from the principle of dhamma. Buddhadasa tries to emphasize dhamma as moral law that people have to observe as the fundamental law. Buddhadasa and Levinas concentrate on the development of spirituality, with deep beliefs that the development of materials will later come automatically. Such law should be strict in society in order to prevent society from disadvantaging an other person. If the law's provisions put emphasis on developing, increasing the spirituality, and not the materialist civilization with its many serious problems like the present one, an assuredly idealistic society will come in the near future. In Levinas's perspective, the Law (Torah, Talmud) is related to religion. The law should help support citizens to be the responsible towards the Other. The law guarantees a condition in which men find themselves face to face, rather than side by side (ibid., p. 212). Levinas said in "The Various Dimensions of the Law" topic in the "the Pact":

It is about to reveal to us the various dimensions of this pact concerning the Torah, those aspects which are there to ensure that a community whose members are practically face to face retains these interpersonal relations when its members turn their gaze towards humanity as a whole. The distinction between community and society belongs to an immature stage of social thought. The adoption of the Law which is the foundation of this society brings with it, for those men who

adopt it in the proper manner, the possibility of remaining in contact, face to face with each other (ibid., p. 218).

Buddhadasa had required law for the king (Ten Royal Precepts (dasarājadhamma)): *dāna* (generosity), *sīla* (morality), *pariccāga* (liberality), *ājjava* (uprightness), *maddana* (gentleness), *tapo* (self-restraint), *akkodha* (non-anger), *avihiṃsā* (non-hurtfulness), *khanti* (forbearance), *avirodhana* (non-opposition). Buddhadasa accepted that if any king observed the Ten Royal Precepts, the society and its members would be happy. If the king is tyrannical in implementing the Ten Royal Precepts by preventing his subjects from doing bad, and forcing them to well-doing, Dhammic Socialism will be successful for him as dhammic socialism is good. Therefore, people should practice the dhamma in general (morality). With regard to main laws implemented by Israel is the oral Torah, the Talmud. The Talmud is divided into : *The Jerusalem*, or *Palestinian Talmud*⁶ and *The Babylonian Talmud*⁷.

Claude Klein refers to the way of creating constitutional law of Israel from the saying of Professor Shetreet : “The (Kamiar) ruling (which recognized the custom that the Government ratified the treaties which need ratification) did not distinguish between constitutional practice and custom. Custom was acknowledged as fully binding law; no reference was made to the fact that the legal norm recognized as constitutional law differs from other legal norms which constitute part of the system of positive law.” (Claude

⁶ The co-called Jerusalem Talmud (Heb., Talmud Yerushalemi) is really the work of the rabbinic academics of the Galilee; it was substantially completed by the middle of the fifth century.

⁷ According to tradition, the redaction of the Babylonian Talmud (Heb., Talmud Bavli) was completed by amoriam Ashi and Ravina around the year 500.

Klein, 1992, p. 35). Customary law is part of the law of the land, unless contrary to an enacted parliamentary statute. This way shows that Israelite law is obliged to the custom in which the religious law is also related. Apart from this, in Israel, some religious parties seem to be interested primarily in practical gains such as asserting religious law , or public subventions for religious school, etc (Claude Klein, 1992, p. 45). Levinas says that the oral Law leads Israelite people to point out another essential factor of the Revelation in Judaism: the role of the oral tradition as recorded in the Talmud (Levinas, 1989, p. 196).

The Law along which Jewish people follow is related with religious law. It is the same way as Buddhadasa's. Apart from the aspects concerning the spirituality of both theories, it is notable that the Law (Talmud, Torah) of Jewish people in Levinas' opinion is the center of belief, the way of life, traditions, rituals and so on. Its pattern resulting in such activities is a social model which Buddhadasa called socialism. Living together in group whether living naturally or along human consent is socialism, according to Buddhadasa. Buddhadasa has mentioned that the human beings are what he called socialist in setting up societies and living together naturally. Buddhadasa said:

The entire universe is a socialist system. Countless numbers of states in the sky exist together in a socialist system. Because they follow a socialist system they can survive. Our small universe with its sun and planets including the earth is a socialist system. Consequently, they do not collide (Buddhadasa, 1986, p. 114).

All things systematically are in group or in society, and living in society each supports the other because each is an integrated factor of society. Humans should live

together in society, because if people try to live alone, it is not useful and is the cause of conflict. Also it is not the characteristic to the development of society, not a king of wise humans. Aristotle (384-322 B.C.) spoke of the rising of state and a political society: State results from the creation of nature and human as a political animal, it means humans cannot live alone, but need to live together for security and service of society to help them survive. Buddhadasa said human living together naturally is socialism.

2.8.2 Executive Power

How can the society reach the happiness it require? For sure, the Law is one thing that tries to push the society to peace and happiness. What can we do if we have the Law but nobody to abide by the law? Can the society survive if let go naturally? Can the social nature and environment can supply necessary things sufficient for the populations in the society or not? If living naturally can lead to the peaceful and happy society, is it necessary or not that society must have principle, regulations, laws, or the leaders. Laws are essential to society and it should remain natural without concentrating on the advanced technology too much.

Buddhadasa said that problems started to occur in society because the population turned their lives in a new direction. When such problems occurred in the society, how can a troubled society reach peaceful society? The simple way is changing a troubled society into a systematic society; namely there must be laws, leaders, systems of administration, policies and so on. Importantly, there must be a person or group of persons who manage society by setting up various laws for the population to follow. Such a person or group has a duty to control the people in society to achieve peace and supply

the essential materials to the population. These people would be very well known in the governing system as the executive administration.

Executive Power is the power to use the law of the legislature to administer the country to achieve the purpose of population, to make peace, to create happiness in the society. It is the function of state to create the executive power to supply good things for the population. As Aristotle said that the state could provide for all the needs of humanity because it knows of humanity's natural needs (Stumpf, 1994, p. 192).

Supplying good things for the population in the society is the function of the administrative power, and awards are given in case of good deeds and punishments given for doing bad. Buddhadasa talked about the ancient society which specified the characteristics of such administration as follows:

An ancient Thai legal text which came from India has a story relevant to this discussion. It tells us of king **Sammadiraja**, the very first king in the world. This story provides an example of socialism or of what constitutes politics in the best sense. In the olden days people lived in the forests and jungles and had no culture, but they lived in peace with sufficient for their needs. This condition prevailed until people began to hoard, steal and quarrel, holding the original socialist condition of Nature in contempt. People began living according to kilesa (defilement), like monkeys acting without intention (cetana). People took advantage of one another leading to widespread trouble until king Sammadiraja appeared to bring about peace and order. He was strong, clever, a singular leader who brought Contentment to the people. He had the responsibility Of preventing

quarrels, instructing the people, punishing Wrong doers, and rewarding these who acted in the right (Buddhadasa, 1986, pp. 88-89).

In the above state, it was systematic because it had a leader (king Sammadiraja), regulations for populations to follow under state law, instructions for people, punishments for wrong-doers, and rewarding those who are good-doers. Even though in this state with people living in the forest was a more systematic one, but this state faced the problems caused by greed. They were not content to their belongings. They wanted more than their necessity. So the populations started to bring problems to society.

From the effort to destroy the problems of society by the leader (king Sammadiraja) the audience will find that there had already been an administrative system since ancient times. The administrative power in that age made his function easier by making the best effort to administer the populations in society and achieve peace and happiness.

Preecha Changkhunyuen criticized the administrative hierarchy of governor of Buddhadasa in that besides dhasarajadhamma he has not mentioned other properties of leader, viz. military, politics, technique, etc. Preecha concluded that he might have thought about these matters but didn't speak about them. How a leader can be trained to have dhasarajadhamma and how to chose the one to be trained, are the unclear thoughts for Buddhadasa. Preecha said that Buddhadasa unclearly mentioned how to select the leader with dhasarajadhamma. Besides, Buddhadasa did not speak of different hierarchies to support the higher one to the highest leader (Preecha, 1995, p. 110, 118).

Levinas says that the Messiah founds a just society and delivers humanity after having delivered Israel (the Messiah is the king) (Levinas, 1989, p. 271). Because Jewish people have the responsibility towards the Other, have very close relationships, namely, there are many exposures like rituals, way of life, customs, and norms, which result from the responsibility towards the Other as well as trying to restore the Messiah society of the Jewish people. Creating relationship among Jewish people will be achieved when the social pattern or structure is not contradictory to the direction of the responsibility towards the Other. In the Jewish social system, the king mostly influences the creations of such relationships among Jewish people. The king is the leader of the Jews. He has the executive power to manage Jewish people to help them get their expectations, wishes, and hopes. This is a kind of executive power functioning for the population's happiness. According to Levinas, the relationship of the Jews towards the Other means responsibility towards The Other.

In Israel, there are the parties established for announcement of the coming Messiah. Claude Klein says that, in Israel, among the religious parties, subdivisions have recently emerged, such as the Shas Party, which represents orthodox Jews of Sephardic origin, and the Gush Emunim, and ultra-nationalist group verging on a form of neo-messianism based on the idea that the re-establishment of a Jewish State is equivalent to an announcement of the coming of the Messiah (Claude Klein, 1992, p. 43).

Executive power of Buddhadasa's dhammic socialism and Levinas's social thought emerges from the king. The king is the leader who brings the law from the legislature to govern the population in the country. In order to clarify the executive power, the researcher would like to give more example: the Buddhist community in the

Buddha's era that Buddhadasa accepts is the model for his idealistic society. In the Buddhist community, Buddha governed his community successfully. His populations (monks) were happy in this administration. Buddha alone governed the society. Such administration is committed by one person and is called a "dictatorship". But it is only successful because of the dictatorship in dhamma. Buddhadasa said that:

The character of the ruler is the crucial factor in the nature of Buddhist dictatorial socialism will be good, but a bad person will produce an unacceptable type of socialism. A ruler who embodies the ten royal virtues will be the best kind of socialist dictator. This way of thinking will be totally foreign to most westerners who are unfamiliar with this kind of Buddhist kingly rule. A good king is not an absolute monarch in the ordinary sense of that word. Because we misunderstand the meaning of kingship we consider all monarchical systems wrong. The king who embodies the ten royal virtues, however, is a socialist ruler in the most profound or dhammic sense, such as the king Mahasammatta, the first universal ruler, king Asoka, and the kings of Sukkhodaya and Ayuddhaya. Kingship based on the ten royal virtues is a pure form of socialism. Such a system should not be abolished, but it must be kept in mind that this is not an absolute monarchy. In some cases this form of Buddhist dictatorial socialism can solve the world's problems better than any form of government (Buddhadasa, 1986, p. 97).

Buddhist socialist democracy is the system that Buddhadasa likes most, which is composed of dhamma and managed by a "dictator" whose character exemplifies the Ten Royal Virtues (dasarajadhamma). Therefore, administration in Buddhadasa's socialism comes from the king who has dhamma and governs to build up morality in the society.

As for Levinas regarding the nature of the state, he is inspired by the Israelian conception of state which should be democratic, liberal, and also religious. In Levinas' administration of society, the king has more roles to lead and govern the Jewish people. In Section 1 of the Basic Law, the government is clearly defined as "the executive authority of the State". The establishment of the state has put in to question whether the Israeli Government may be considered as having inherited the prerogative power of the Crown. In the Section 29 of the Basic Law it is said that the government is empowered to do anything in the name of the state, subject to any law, every act, the doing of which is not imposed by law upon another authority (Claude Klein, 1992, p. 65). The best example of the application of the prerogative theory is to be found in the matters dealing with the foreign relations of the state: the entire matter of ratification of treaties finds its source in the prerogative. Both the prerogative and Section 29 confer upon the government a real residuary power (ibid., p. 67). In Israeli law, there is no document called "the constitution". In fact there has been strong opposition to the idea of adopting an entrenched document, superior to ordinary legislation. As has been explained, since the adoption of the Harari Resolution in 1950 nine Basic Laws have been adopted: The Basic Law: the Knesset(1958), the Basic Law: the State's Land (1960), the Basic Law : the President of the State (1964), the Basic Law: the Government (1968), the Basic Law: the State's Economy (1975), the Basic Law: the Army (1976), the Basic Law: Jerusalem, Israel's capital (1980), the Basic Law: Judicature (1984), the Basic Law: the State Comptroller (1986), the Basic Law: the freedom of professional choice (1992), the Basic Law: the dignity and freedom of man (1992) (ibid., p. 23). That is, the executive authority

of the State has the right to issue the law and govern the population. Namely, Levinas' executive power has been inspired from the Israeli experience.

The reader has found earlier Israelite history: Moses liberated the people of Israel from Egypt, imposed Covenant obligations on them at Mt. Sinai, and brought them to the promised land, in which Israelite people believed that God fulfilled the promise through the actions of Hebrew leader, Moses at the 13th century B.C.E. (The New Encyclopaedia Britannica, 1992, p. 404). The importance of the Israelite king is available in the Jewish society all the time. This means that the king exposes the role for Israelite society that the king is one who uses executive power, and that the executive power comes from one person. The king has a role to Israelite society from all sides: the way of life, economy, education, and religion. The role of the king deals with leading people to the spirit regarding creation of a relationship with the Other. Levinas said that the king will control the country to meet the spirit of the people. That is the waiting for the Messiah. The peace from the Messianic age will take place in society. Levinas said:

King Messiah will arise and restore the kingdom of David to its former state and original sovereignty. He will rebuild the sanctuary and gather the dispersed of Israel ... Do not think that King Messiah will have to perform signs and wonders, bring anything new into being, revive the dead, or do similar things... The general principle is: this Law of ours with its statutes and ordinances (is not subject to change)... If there arises a king from the House of David who meditates on the Torah, occupies himself with the commandments, as did his ancestor David, observes the precepts prescribed in the written and the oral Law, prevails upon Israel to walk in the way of the Torah and to repair its breaches, and fights the

battles of the Lord, it may be assumed that he is the Messiah. If he does these things and succeeds, rebuilds the sanctuary on its site, and gather the dispersed of Israel, he is beyond all doubt the Messiah. He will prepare the whole world to serve the Lord with one accord, as it is written: 'For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve Him with one consent' (Zephaniah, 3:9) (Levinas, 1989, p. 272).

As the above, the function of the executive power provides the Jewish people with the Messiac society. The preparation of the king for serving the whole world is the duty of creating the responsibility towards the Other.

If the administrative power succeeds in governing their population along with the purpose of the state, the citizens will touch the supreme happiness. Levinas mentions the expected bliss society in the interpretation of Maimonides:

In the days of King Messiah, when his kingdom will be established and all Israel will gather around him, their pedigrees will be determined by him through the Holy Spirit which will rest upon him... The Sages and Prophets did not long for the days of the Messiah that Israel might exercise dominion over the world, or rule over the heathens, or be exalted by the nations, or that it might eat and drink and rejoice. Their aspiration was that Israel be free to devote itself to the Law and its wisdom, with no one to oppress or disturb it, and thus be worthy of life in the world to come.

In that era there will be neither famine nor war, neither jealousy nor strife. Blessings will be abundant, comforts within the reach of all. The one

preoccupation of the whole world will be to know the Lord. Hence Israelites will be very wise, they will know the things that are now concealed and will attain an understanding of their Creator to the utmost capacity of the human mind, as it is written: ' For the earth shall be full of the knowledge of the Lord, as the waters cover the sea; (Isaiah 11:9) (ibid., pp. 272-273).

From the above quotation, the king will bring peace throughout the world. St. Thomas Aquinas (1225-1274) called such provision of the bliss society as the supplying of the supernatural end by the state to humanity. In the society that the king managed successfully there would be complete happiness for people, no war, no trouble and nothing worrying (Samuel Enoch Stumpf, 1994, p. 193).

Even though the king will be administrator in the society for both, there are differences in both administrations. Buddhadasa's society requires the idealistic society with dhamma, which is a kind of utopia that wants to bring happiness to all people. There are no problems on the morality, and no problems in the society because of the morality. The audience will see that it is difficult to see such a society in the present time. It may be impossible in the present society. Whilst making happiness, having morality is a kind of interpersonal relation, it is an initial process of relation from individual to individual, a responsibility towards the Other, it is the process of waiting for the Messiah. This is Levinas's society that he would like to be. Waiting for the Messiah, in the researcher's opinion, is something unsure. The problems for both societies are waiting for the society they require and the possibility to be real. This means that it is unsure whether executive power can supply for their wants or not. What method does the king use for

achieving their demands? What the executive power can get is just hope, but the expected society might not come true.

2.8.3 Judicial Power

Judicial power has the function to keep the righteousness and justice in the society. Judicial power supplies society happiness without conflicts whether international conflicts, conflicts between state and individual, or conflicts among individuals. How to settle these conflicts is based on abiding by the law of the country. Judicial power is not based on bias. Buddhadasa said that:

The Buddha prescribed the system of monastic discipline (vinaya) for the purpose of binding all persons together into an indissoluble group or aggregation.... In the Buddhist community the vinaya embodies such a principle. Above all, it calls for moderation and balance. In particular, monks are enjoined not to take more than they need. To take in excess is to transgress the vinaya. For example, if a monk has more than three robes he commits an ecclesiastical offense. He is to have only one almsbowl, and living quarters no larger than twelve by seven which is about equal in size to yonder bathroom! Monks are to be content with moderation in all aspects of life to uphold the vinaya and not to obstruct the dhamma (Buddhadasa, 1986, pp. 106-107).

From the above quotation, the criterion judicial power holds is “vinaya”. In case of using “vinaya” as a tool to judge conflicts, Buddha does not stay in the event, but he uses judicial power. In Dhammic socialism of Buddhadasa, judicial power is based on the

power of the ruler. The ruler solves the conflict and makes it balance in the society by himself.

In order to make the judicial power process exist in the correct way, the approach must be based on the Buddhist principle: “Agati” (wrong course of behavior; prejudice) Agati can be divided into 4 types: 1. Chandāgati: prejudice caused by love or desire; partiality, 2. Dosāgati: prejudice caused by hatred or enmity, 3. Mohāgati: prejudice caused by delusion or stupidity, 4. Phayāgati: prejudice caused by fear.

This process can be applied in all societies in order to fairly settle judgements in conflicts. Levinas’ process of applying judicial power is based on the Talmudic principle because the Talmud is an intellectual book which contains many ideas:

Talmud wisdom is entirely aware of the internal contradiction of the State subordinating some men to others in order to liberate them, whatever the principles embodies in those who wield power. This is a contradiction against which even the person who refuses the political order has no protection, since, by abstaining from any collaboration with power, he makes himself a party to the obscure powers repressed by the State (ibid., p. 274).

In the above quotation Levinas described the problems occurring in the State. The internal contradiction of the State contained in the Talmud elaborates upon the movement to tackle the problems of wrongdoers.

In the process of punishment for wrongdoers, there is no clear determination. It is only the religious approach that punishes those who do not believe in the Messiah. In

Israel there are some who are not sure whether the Messiah will come in the future. Or it is only a process of the intellectual using it as a tool for something. There are some practices against the traditional belief.

2.9 Conclusion on Buddhadasa's and Levinas's Conception of the State

Levinas's thought about the state is not new because it exists in the experience of Israel, in which *neo-messianism* adopts an announcement of the coming of the *Messiah*. Because that idea has occurred in Israel for a long time before establishing the Israelite state (The State of Israel was officially established and proclaimed on May 15, 1948 (Claude Klein, 1992). When the establishment of the state of Israel came about, it absorbed Jewish people from all over the world occur. As Claude Klein says, the realm for that originality is quite clear as a new State was created in order to absorb Jewish people from all over the world, Israel had to imagine and adopt legislation which could help the speedy absorption of all Jews wanting to come to Israel (ibid., p. 91). Coming to the state of Israel is for waiting for the *world to come*, (the Messiah). Therefore Levinas' idea is not new. He brings that idea from the Israelite law (constitutional law).

Legislative power, executive power and judicial power for Buddhadasa's socialism and Levinas's social thought emerge from one person. It indicates obviously the arising of the unity of very strong commitment on legislative, executive, and judicial processes. Its advantage is that its performance is faster than the other systems. But the disadvantage is that when the king alone is managing socialism, deliberate management is insufficient, and damage may occur in the system. In summary, it is dictatorship for both thinkers. Damage to governing system because of decision making by one person is

possible. What is the criterion to guarantee that problems not occur? How is it sure that it is safe enough? It cannot trust one person in decision making but it can trust the law because it is concerned with dhamma or the religious way that gives society the good path. Dhamma will be standard for the society and will create a welfare state for the population.



CHAPTER III

THE VISION OF BUDDHADASA AND LEVINAS

ABOUT SOCIETY AND MANKIND

How can people reach both social ideas mentioned in chapter 2 completely? In this chapter, the audience will see what people should do to approach both societies better. It also shows what social behavior should be to get the expected society, improving the direction of people's action.

3.1 Buddhadasa's and Levinas' Concerns about Materialism

Buddhadasa argues that present society faces many problems because of a lack of morality in society. It is known that present society has advanced in technology but spirituality has decreased. The materialism and its products (mass production and mass consumption) in Thailand started during the government of Marshall Sarit Thanarat. Buddhadasa considered its development in contradiction of the Buddhist way, which emphasizes spirituality.

Phra Dusadee Methungkuro has criticized the development of Thailand in the following message:

The unprecedented development has entered into Thailand fully since the period of Field Marshall Sarit Thanarat. When Sarit Thanarat age of development happens, it opposed Buddhism in almost its all parts...The popular motto "work is money, money is work which gives happiness" shows the important factor of development emphasizing on money, but not on Dhamma (Pairoj Umonthien, 1979, p. 135).

According to Sarit Thanarat's policy, his developmental approach recognizes the development of the society (Thai society) by following the Western pattern in order to be a NIC (New Industrial Country). He attempted to industrialize Thailand like South Korea, Taiwan, Singapore, Hong Kong. The development focuses on materialism. Phra Dusadee said:

the development in this period, especially for the past 3 decades has potentiality of greatness about individuals, technology of materialism, ... all places are developed like such way: material development always warns human must fight the materialism and turn to Silatham (Morality), Jariyadham, Sasanadham (ibid., p. 136).

As for Levinas, certainly, he does not agree with the very progress of technology which leads to the dehumanization of mankind in the technological era. He says that man becomes alone, lost, anonymous and the relationship between men becomes impersonal while the world is excessively programmed. That is his apprehension of the technological development, as it is stressed by Anthony F. Beavers who analyzes the ills of society as seen by Levinas in an essay called "the Pact":

(Ours is a society) whose boundaries have become, in a sense, planetary: a society, in which, due to the ease of modern communications and transport, and the worldwide scale of its industrial economy, each person feels simultaneously that he is related to humanity as a whole, and equally that he is alone and lost. With each radio broadcast and each day's papers one may well feel caught up in the most distant events, and connected to mankind everywhere; but one also understands that one's personal destiny, freedom or happiness is subject to causes which operate with inhuman force. One

understands that the very progress of technology—and here I am taking up a commonplace—which relates everyone in the world to everyone else, is inseparable from a necessity which leaves all men anonymous. Impersonal forms of relationship come to replace the more direct forms, the short connections' as Ricoeur calls them, in an excessively programmed world (Anthony F. Beavers, p.3).

Our society is a world where men find themselves side by side. It is the society emphasizing technological development. Is there any problem with a society concentrating on technological development? Surely, when people consume the natural resources, they destroy the natural environment. People are going to be attached to the charming artificial technology. Such an argument of Levinas is the same as Buddhadasa's materialism toward which our society is planned to be developed.

Material development of the world is very much progressive. The world seems very big in previous times, but now it seems so small because of the technology invented by human intelligence. Humans can speak and correspond with anybody, anywhere, anytime around the world by telephone and e-mail. Television gives pictures from everywhere in the world. All transportations and telecommunications are very fast and convenient.

While materialism is spreading out to all parts of the world, the world is faced with some serious problems. Buddhadasa talks about the abnormal world as follows:

The world is being abnormal (*viparit* in Thai), I always say several times and am pleased to say like this again because most people are feeling the world is not abnormal, but feeling that the world is developing, is being flourish, going well, reaching to the ultimate goal (Buddhadasa, 1978, p. 57).

Materialism advancing more than the spirituality causes the world to be filled with attachments with eating (Kin), sex (Kam), and dignity (Kiat). The attachment to materials causes temptations for people in a dangerous trap. Buddhadasa says:

What do we get from materialism? What do we loose from materialism? The materialistic society obtains greatly deceiving (void) pleasure. And it gets the fire in deep heart of people. It is fire burning in their minds (Buddhadasa, 1987, p. 27).

When modern technology appears in society it brings something with it. One can not deny that modern technology is harmful to the natural environment. The more technology increases in quantity, the more environmental (natural resources) is destroyed. The direction of the development of technology is counter to the beauty of the environment. And it is also obvious that other sciences like social science, political science, and biological science, seem to concentrate on the development of materialism; only religious science aims to develop spirituality in the society. When comparing materialism and spirituality, materialism is more powerful because there are many groups to support it, whereas the spirituality is enhanced only by religion. Therefore, the world is in danger. The current society emphasizes materialism, according to Buddhadasa, and causes many problems in society.

As for Levinas, the modern society emphasizing the technological development (materialism) lacks responsibility towards the Other. It is the society binding people with civil law and social order. Binding people with social order is no longer a personal affair, nor individual responsibility, nor original responsibility. Levinas said that "the cohesive nature of the modern world, planned by means of Law and regulation, and all the 'remote connection' it sets up are constitutive of today's

reality, even if those relationships make us march forward together rather than turn our faces towards each other.” (Levinas, 1989, p. 213).

The cause of turmoil in society according to Buddhadasa, is human defilement, selfishness, and immorality. According to Levinas, the problems come from human irresponsibility vis-à-vis the Other. People just have responsibilities vis-à-vis civic concerns. Its responsibility in modern society emerges from the Greek model. The entry into the Greek city-state is an entry into the rational order. We should not be surprised that science and philosophy begin with the state, and that a concern for abstract truth overtakes the concrete situation of responsibility in the same gesture. This is because the state is not founded on individual responsibility. According to Anthony F. Beavers, original responsibility, if Levinas is correct, unfolds the rational order that is outside the Greek social order where men walk side by side and do not meet face to face. In Greece, responsibility is no longer a personal affair. It is institutionalized and defined by conformity to civic law. The responsible citizen is the one who obeys the city’s laws. No longer is he the individual bound to care for the Other, to welcome the stranger in his midst (Anthony F. Beavers, *ibid.*, p. 4). Such events of society for Levinas and Buddhadasa derive from Materialism.

3.2 Buddhadasa and Levinas on Selfishness and Loss of Faith

A society needs social order, order of organization without chaos, in order to fill it with happiness. Human behavior forms the order of society. What forms human behavior as the order of society? Buddhadasa believes that morality is the important factor to make society occur as humans require. It makes people gradually diminish their selfishness. The demanded human behavior for creating society is one without selfishness. It seems so difficult to make people without selfishness because naturally

people need to live and have things to sustain the life. Humans need food, houses, clothes, medicine, and other things. Basic factors are necessary for all people. It is remarkable that these factors are relevant to human conducts, and make the problem in the society. But one must understand that is what is the main cause of the problems. Are factors inadequate to human consumption due to the quantity of the populations? Obviously so, if humans require things but the things are not available to fulfill human needs. Problems would occur in society undoubtedly. Do things exceed the human populations, but the populations are unbalanced: the minority possesses large volume of properties and the majority possess less properties? That unbalance causes the chaos and the intensified competition among the populations in society. The rich possess the property increasingly whereas the poor are poorer. The rich take advantage of the poor. The gap in this society will be the cause of human conduct. According to Buddhadasa, selfishness is the cause of the chaos in the social community. Selfishness makes a man create for himself only. He ignores the external world. Changing of society, improvement or deterioration, does not affect him, unless such changing puts a good or bad impact on him directly. Selfishness in individuals is an obstacle for the social order. It makes people not only collect for themselves, but also take advantage of others. It destroys the status of balance.

The principles of doctrines in Buddhist texts, for example, Mana (conceit, pride), Macchariya 5, specify of selfishness, identify what hindrances of Dhamma practice are and how human destroys selfishness in order to solve the problems.

In the attainment of Arahant, Buddha says that monks must completely destroy selfishness. Destroying selfishness is destroying all defilement.

Buddhadasa says that human should make his mind empty (Chit-Wang). The State of Chit-Wang contains the unconditioned mind without “me” and “mine”.

Buddhadasa's book *"Tua Ku, Khong Ku"*. Donald K. Swearer says that "Social problems, in Buddhadasa's view, are fundamentally a result of selfish greed" (Buddhadasa, *Dhammic Socialism*, 1986, p.30).

In the researcher's opinion, the audience should note of selfishness: Can people reach the condition without selfishness? Is such condition accessible? What is the condition without selfishness in humans? How would the social community look like when all people have no selfishness? These questions are very difficult to answer clearly. If selfishness is available to individuals in society, there will be no creation, development, improvement of society, or economic growth, because the social system would be absolutely fulfilled, adequate, and full. It seems that the state without selfishness stops all movements, and changes.

However, it is accepted that all people have selfishness which creates problems. If the selfish state of humans can be reduced, the society will have more happiness. The researcher will not go deeply into what the society would be if no people were selfish. It is hard to answer clearly and completely, because the society has never attained such a condition before. But Buddhadasa's method is the first step that makes an effort to solve the problems and to make peace.

The comparing point of selfishness is losing faith. The researcher compares this because both selfishness and losing faith are the important factors of human failures, causing the underdevelopment of socialism. Selfishness is a human behavior that concerns individual affairs, not public matters. Selfishness causes the collapse of socialism whereas faith causes the collapse of belief (monotheism which is the focus of the Jews, forming Jewish civilization, is betrayed).

Judaism¹ is formed from the royal belief in monotheism. Jews have believed in monotheism for nearly 4,000 years of historical development. The fundamental teachings of Judaism have often been grouped around the concept of an ethical (or the ethical historical) monotheism. Belief in the one and only God of Israel has been adhered to by professing Jews of all ages and all shapes of sectarian opinion. By its very nature monotheism ultimately postulated religious universalism, although it could be combined with a measure of particularism. In the case of ancient Israel, particularism took the shape of the doctrine of election: that is, of a people chosen by God as “a kingdom of priests and a holy nation” to set an example for all mankind.

At present, there are people (even in the state of Israel) who are identified with Judaism but who do not believe in God and who are not practicing Jews. For millions of Israelites who have been assimilated into the civilization around them, Judaism cannot even be called a culture: it is a vague sensibility made up of various ideas, memories, customs and emotions, together with a feeling of solidarity towards those Jews who were persecuted for being Jews.

Levinas says that:

It is not messianism that is lacking in a humanity that is quick to hope and to recognize its hopes in everything that promises, builds and brings victory and presents itself as the fulfillment of a dream. Seen in this light, every nationalism carries a messianic message and every nation is chosen. Monotheism has not just a horror of idols, but a nose for false prophecy. A special patience-Judaism-is required to refuse all premature messianic claims.

¹ Judaism covers several quite distinct concepts- - religion, the system of beliefs, rituals and moral prescriptions founded on the Bible, the Talmud Rabbinic literature, and often combined with the mysticism or theosophy of the Kabbalah.

These young people, who are eager to behave reasonably, and turn their backs on Judaism because, like a walking dream, it does not offer them sufficient enlightenment concerning contemporary problems, that 'vast reality taking place outside Judaism', forget that the strength needed to resist the importance that high society places on itself, is the privilege of Judaism and the absolutely pure teaching that it offers man; they forget that commitment alone—commitment at any price, headlong commitment that burns its bridges behind its, even the commitment that ought to permit withdrawal into the self—is no less inhuman than the disengagement dictated by the desire to be comfortable which ossifies a society that has transformed the difficult task of Judaism into a mere confession, and accessory of bourgeois comfort (Levinas, 1989, p. 258).

From the eternity of belief, there are doubts on their gripping of One God, because the inner life can reach Him. Is it true?

Modern thought denounces the eternity of Israel by questioning whether the inner life is a site of truth. Truth is henceforth manifested in the development of a society, which is the condition for every idea that arises in a individual brain. Only pipe dreams and ideologies have no social founding. Those elements in the Jewish revelation open to reason are obtained from economical and social determinism. Those ideas imbued with the force of inner conviction emerge as an impersonal and anonymous destiny that allow thinking for themselves when they are really carrying out its plans.

Levinas said that this time the blades of reasonable erode the very rock of Israel. This is what causes the erosion of the Absolute. Levinas said that this eternity of Israel is not the privilege of a nation that is proud or carried away by illusions. It

has a function in the economy of being. It is indispensable to the work of reason itself (ibid., p. 256).

3.3 Buddhadasa and Levinas on the Practice and Assimilation of New Culture

The comparison on that point aims at showing how the socialism of both theories survives in the present society. Buddhadasa focuses not only on sciences or knowledge but also on moral practice. With sciences or knowledge overwhelmed by the Western thought Jews will swallow Jewish responsibility towards the Other. The real Jews will be overwhelmed by new technology.

When modern technology expands throughout the world, people can communicate immediately with many facilities: Internet, television, radio, telephone, and so on. The advance of technology stems from the advance of knowledge. The development of science directs modern technology. This is the way of philosophical development, like Levinas's saying: sciences are the offspring of philosophy.

Sciences are developed continuously; sciences, mathematics, sociology, biology, psychology. Talking about the development of knowledge by science does not mean that the flourishes of sciences are bad, and become obstacles of social development. But it is indicated that the advance of science goes to another extreme side.

Sciences study physical conditions and living things like humans and animals. Such education changes the environment as humans require. Artificial products have occurred in society. The social system leads humans to the extremes; while one is centered, the other is marginalized. On the one hand, the social system emphasizes knowledge, wisdom, and intelligence. On the other hand, society ignores or marginalizes religion and morality. If the level of morality keeps up with the level of

science, the society at present will be better than before. Buddhadasa criticizes philosophy as follows:

Religion belongs to the realm of science in that it combines both theory and application. All religions address basic human problems with empirical methods derived from observing cause and effect relationships. Philosophy, however, is limited to theorizing and is basically just an intellectual exercise, viz. reasoning for its own sake. Religion is not like that. Every religion deals with basic human problems and solves these problems through a clear perception of their nature, whether the approach be through intellect, faith, or disciplining the sense (ayatana). All religions begin as a kind of applied science, but gradually they tend to become more a matter of mere words or logic or philosophy, moving further and further from actual practice (Buddhadasa, 1986, p. 47).

According to Buddhadasa, practice of dhamma (morality) is the movement through ideal society (Dhammic socialism) which is similar to the utopian society of thinkers like Plato, Aristotle and others. Humans cannot reach such a society if they ignore the practice of morality.

Levinas speaks of assimilation and new culture which consider the future of Jewish culture in the face of European structures of life which have become the social, institutional and democratic norm. Judaism is not seen as an extra dimension to be added to such a state, or part of a universal civilization, but rather an excess of responsibility towards humanity whose singularity goes beyond any universal values. A withdrawal into itself on the part of Jewish identity or a Jewish state would therefore be the prelude to the exemplification of a Jewish singularity revealing a morality beyond to the universal.

According to Levinas, assimilation is condemned as betrayal or decadence because the different forms of European life have conquered the Israelis. They have become the norm in thinking and feeling, and the source of science, art and modern technology. There are a lot of worrisome matters, which result in many causes such as spirituality as Levinas said:

I should not think of contesting this judgement when assimilation means de-judaification. But I should like to recall, or at least to underline the fact that, insofar as assimilation to Western culture is concerned, it cannot be thought to result only from its causes: it also involves spiritual reasons and necessities that impose themselves on active consciousness. This creates a serious problem for those who, whether they are educators or men of action, are concerned for the future of Judaism. The solution supposes more than simply a "reorganization of communal services", more than a reform of the school curriculum, more than a new pedagogical politics: it requires an effort to create a culture, in other words a new Jewish life (Levinas, *ibid.*, p. 284).

Levinas says that assimilation into the western form deteriorates Jewish belonging to a religious, national or linguistic Judaism (Levinas Reader, p. 284). However, Levinas also says that assimilation with western inheritance is very difficult because of attachment to Judaism. Levinas has emphasized on the permanence on universality of Jews:

Now, whatever may be, at the present time, our residual or acquired awareness or knowledge of the spiritual originality and richness of our Judaism, we can not forgets the eminence of the universal, to which we have been recalled in our passing through the West, where universality has been admirably explicated (*ibid.*, p. 285).

Levinas says that Jewish permanence is a civilization in which every man, every person can reach such aspect. Levinas says that

We Jews who wish to remain Jews know that our heritage is no less human than that of the West, and is capable of integrating all that our Western past has awakened within our own potential. Let us be grateful to assimilation. If, at the same time, we oppose it, it is because this 'withdrawal into the self' which is essential to us and which is so often disparaged is not the symptom of an outmoded phase of existence, but reveals a 'beyond' to universalism, which is what completes or perfects human fraternity. In the singularity of Israel a peak is attained that justifies the very perennality of Judaism. It is not a permanent relapse into an antiquated provincialism (ibid., p. 287).

The conclusion on the survival of both socialist theories is the aim of escaping from the slavery of advanced technology. The intellectual who uses modern technology is the best for both systems to survive among multi-method of the high technology. Practice on morality will benefit the application of technology, while responsibility toward the Other is the way of improving individual's relation with morality. Essentially the influence of high technology will not effect the Jewish community because of their responsibility.

3.4 Buddhadasa and Levinas on the Social Service and the Responsibility towards the Other (Otherness)

In Dhammic Socialism, social service is typical human behavior. Humans should act for the community. Sacrifice for the community, work for the society, sacrificing behavior are the features expected and required in that society. If an individual is busy with his affairs, doesn't have concern for social matters, he would be living lonely in the big community system. Humans are going to separate themselves

from the form of social animals who gather with the determined purpose, require happiness from gathering and living together. Humans would act like other animals in the wild like birds, butterflies, tigers, lions, etc. Social service builds human groups as society. On Buddhadasa's purpose, when people follow Dhamma, and then people in society service for public matters. This is a form creating harmony in society, a tool to build up mutual understanding, a measure to create benefits to all persons in order to reduce racial discrimination, a method to make peace in society, a method to reduce conflict and strains, a tool to create a good relationship with other people, a method to make people accept the social agreement because of the policy that must be abided by all people. Why must humans do social service? Certainly, society will not meet happiness if we have no social service. The society at present has some social service. But it appears sometimes and some in parts so people should enlarge social service throughout the world. Humans should thrive to make the world full of social service, to make people sacrifice for the public population.

In Buddha's period, it is a typical social service: Buddha serviced for all people. Buddha said that he was born for the benefit of the world. Buddha intended to work for human happiness. He preached, acted as a behavioral example, and so on. These works are social service.

At present, monks, priests, rabbis, and other ascetics work for social activity. Those works are the type of social service. There are also officers in organizational work as teachers, military, soldiers, polices, even ordinary people who follow the policy of state, public agreement, contract. Some may think that such a social contract is not social service, but the researcher thinks that it is social service because that contract is the agreement of group, they are following the activity of group. Buddhadasa has said about social service in the right method:

In carrying out what we call social service, we should see to it that is, with *sammaditthi* (right view), with the correct understanding and effort. *Micchaditthi* (wrong view), and incorrect understanding of Nature or truth, is the basic cause of our problems. Solving such problems, then, is dependent on *sammaditthi*. Such understanding enables people to realize when they are doing something wrong, and to bring their thinking and actions in line with the correct way, the way of Nature. If everyone were to have *sammaditthi*, there would be immediate changes in society for the better; hence, we must all go backwards to get onto the right track. Nowadays, we are ignoring God, the dhamma, or even the teachings of science, viz. the correct way to live according to the laws of Nature (Buddhadasa, *ibid.*, pp. 63-64).

Responsibility towards the Other (Otherness)

In the transcript of an interview published in *Les Nouveaux Cahiers*, there is the discussion "The Temptation of Innocence" on the events at Sabra and Chatila by Emmanuel Levinas and Alain Finkielkraut. The discussion is about a feeling of innocence and if the feeling of responsibility of the Jews should be innocence or responsibility for the situation having happened at Sabra and Chatila². In Levinas's opinion, Jewish situation occurring there should be responsibility:

It is, I think, a responsibility which the Bible of course teaches us, but it is one which constitutes every man's responsibility towards all others, a responsibility which has nothing to do with any acts one may really have committed. Prior to

² Two Palestinian camps of refugees in South between which were surrounded, shelled and attacked by joint forces comprising the Lebanon Christian Armed Forces and Israeli Forces in 1982. Many thousands of Palestinian refugees were killed. Then due to the intervention of the US, British, French, Italian forces in these camps had been freed and the Palestinian leaders and armed forces had been shipped towards Tunisia (in Northern Africa).

any act, I am concerned with the Other, and I can never be absolved from this responsibility. To use an expression close by my heart, 'even when he does not regard me, he regards me (Levinas, 1989, p. 290).

The responsibility towards the Other is infinite. There is no limit of the responsibility. Levinas says that:

I don't at all believe that there are limits to responsibility, that there are limits to responsibility in 'myself'. My self, I repeat, is never absolved from the responsibility towards the Other. But I think we should also say that all those who attack us with such venom have no right to do so, and that consequently, along with this feeling of unbounded responsibility, there is certainly a place for a defense, for it is not always a question of "me" but of those close to me, who are also my neighbors (ibid., pp. 291-292).

It is necessary to understand the Other in order to make the responsibility towards the Other. Anthony F. Beavers (Introducing Levinas to Undergraduate Philosophers, p. 3, www.yahoo.com/Levinas) says "the face of the other, that element of the other that is the ground of interpersonal contact, indicates an immediacy with the other person that Levinas calls "proximity"". There are many words meaning the Other: infinity, transcendence, exteriority, alterity. The infinite is the Other; its alterity is also transcendence and exteriority because it is outside, above and beyond the powers of the subject: "The Cartesian notion of the idea of the Infinite designates a relation with a being that maintains its total exteriority with respect to him who thinks it'. Colin David says what the responsibility towards the Other should neither be understood as "altruistic will, instinct of 'natural benevolence' or love", such responsibility would be an attribute or property of the subject (Colin David, Levinas An Introduction, 1996, p. 80). Levinas describes this relationship as obsession because

it entirely dominates me, or, in terms repeated throughout *Otherwise than Being*, I am the hostage of the Other, I am persecuted because I cannot escape the dominance of the Other over me. To do so would be to relinquish my subjectivity. Anthony F. Beavers said “thus, for Levinas, the other has some power over me. Indeed, the other is a transcendence that comes from beyond the categories of my thought, from beyond the world, from the other side of Being. Because of the other-worldliness of the epiphany of the other in the face-to-face, the face speaks thus: 'I am not yours to be enjoyed,' or to put the claim in Levinas' terms, 'thou shalt not kill' (Anthony F. Beavers, *Introducing Levinas to Undergraduate Philosophers*, p. 3, www.yahoo.com, Levinas).

The dramatic quality of Levinas' language (obsession, hostage, persecution) foreshadows an uncompromising twist in his thinking. The subject comes into existence through its exposure to the Other, hence subjectivity is characterized as “the other in the same” (*I'autre dans le meme*). In pivotal play on words, Levinas suggests that *par I' autre* (from-the-other) is also *pour I' autre* (for-the-other) it is constitutive of the subject, and the subject is not, as Sartre argued in *L'Être et le Néant-pour soi* (for-itself), but rather it is *pour I'autre* (for-the-other), bound to the Other and responsible for its deeds and misdeeds. My responsibility or being in question in the form of the total exposure is as offences in the cheek offered to the smiter. From here it is only a small step to one of the most shocking and controversial formulations in *Otherwise than Being*: “the persecuted one is liable to answer for the persecutor (*le persécuté est susceptible de répondre du persécuteur*). Hence the importance of substitution and expiation in *Otherwise than Being*: although I am unique and irreplaceable, I am constituted by the Other, I can be called upon to replace the Other,

to expiate the crimes of the Other: 'The word I means here I am (me voici), answering for everything and for everyone'.

Levinas' extension of his thought to social issues derives from the basic situation of the subject's exposure to the Other. Levinas insists that the relationship with the Other is a (pre-) original event of subjectivity: "the relationship with the non-ego precedes any relationship of the ego with itself". Exposure to the Other is the bedrock of my selfhood; it is the condition of subjectivity, not an aspect of it (Colin Davis, 1996, p. 80). Levinas finds responsibility at the core of the relationship with the Other. Responsibility is not an accident which befalls the subject (and so might not befall). The responsibility that I take for the action of the persecutor forms the basis of my goodness (*bonté*). Again, this goodness is not the result of a moral choice; it describes an obligation arising from the fact that, in my condition as subject, I am given over to the Other. All moral qualities derive from this fundamental ethical premise: It is through the condition of being hostage that there can be in this world pity, compassion, pardon and proximity, the little there is, even the simple "after you sir".

In the dialogues transcribed in *Ethics and Infinity (Ethique et infini)* Levinas insists that his extreme formulas' should not be taken out of context; glossing the phrase "I am responsible for the persecutions that I undergo; he declares that this position cannot be universalized: But only me! My "close relations" or "my people" are already the others and for them, I demand justice . The point is already anticipated in *Otherwise than Being*:

The ego involved in responsibility (*Le Moi de la responsabilité*) is me (*moi*) and no one else, me with whom one would have liked to pair up a sister soul, from whom one would require substitution and sacrifice. But to say that the

Other (Autrui) has to sacrifice himself to others (les autres) would be to preach human sacrifice! (ibid., p. 82)

As in the above quotation, Levinas tends to refer to *les autres* (others) rather than to *L'Autre* (the Other). The neighbor is not a philosophical abstraction: the word refers to a real person actually in proximity. Likewise, the "ego involved in responsibility" is not a philosophical fiction, such as the transcendental *Ego of Husserl* or the *Subject of the Cartesian Cogito*; the ego (*le Moi*) is me (*'moi'*), the actual historical self of the speaking subject, in his instance Emmanuel Levinas. And what Levinas demands of himself, he does not expect of others: to ask of the other more than he owes, is criminal.

Levinas' position, then, is uncompromising towards himself and generous towards others: his own responsibility is without limits, but he does not claim the authority to expect the same of anyone else.

3.5 Conclusion

Buddhadasa wants people to have morality to balance the materialism in the society; namely good practice of dhamma for an individual is very important to develop the society. Social service is the behavioral model to develop the population in society to be Dhammic socialism. While Levinas wants to build up the responsibility towards the others in the society and wants the populations to have patience, royalty, permanent belief in the Messiah society, and not be attached to advanced technology. If people have relationships with the others around them, that will build up the responsibility towards the Other and will be the beginning point for the development of society.

CHAPTER IV

BUDDHADASA AND LEVINAS ON ECONOMIC AND SOCIAL DEVELOPMENT

People's actions are not sufficient to determine the prospective society. One must evaluate the underlying social structure to effectively determine social development.

4.1 Buddhadasa and Levinas on Social Development

In social development theory, Buddhadasa offered the way to increase morality in society. Social structure must be filled with moral support. To improve the education, political system, and economic system, Buddhadasa put the principle of dhamma into those structures. However, the best way to improve society is the improvement of the individual. If an individual is good the whole will be better. It means one must expand from an individual perspective to the whole society. That approach is the same as Levinas': interpersonal sharing of the responsibility with the Others. Levinas wants to start with the individual and move to an individual leading to the relationships with greater responsibility. Buddhadasa emphasizes the morality of the individual but Levinas concentrates on the responsibility of each individual. The responsibility of each individual will bring the interrelation of the larger society.

The development of the society must enhance moral values. Moral values must be obviously considered in order to see the necessity of morality. If one looks at and sees morality as a general regulation-not as the necessity casting human conduct into good state- the values of morality would be void. Human behavior would have no post to grip in order to formulate the way of life along Dhamma. Buddhadasa says

The moral value is assessed differently according to the estimation of wrong view (*micchaditthi*) or right view (*sammaditthi*). To which group do we

belong? If we do not see the moral value, or only see it as having little value, we should admit to having the wrong view, at least in part. If we hold the right view, knowing the moral value, why do we not attempt to root ourselves in morality, and cultivate morality among those near and dear to us as well as neighbors and others throughout the entire world? Why do we not sacrifice in order to support morality? We always speak of carrying out merit (*Thai: tham bun, Pali: Punna*), but we really do not understand what we are doing. The best merit-making is establishing people in morality. No merit is better or truer than this. If we see the moral value, we should try our best to improve and support morality in our society, country, and the world (Buddhadasa, 1986, pp. 130-131).

If humans do not study morality they shall not see it, and its value will be obscure. It is so valuable that the world and humankind cannot survive without it. If humans lack morality the world will become meaningless; it will be destroyed.

The process of world development at the moment is very different from the ancient times. Humans have developed their surrounding environment into more complicated systems. Those changes of environment give both good and bad things to humans, based on their methods of its application.

Human beings are much more developed than animals. Animals are reasonably fixed with brains that have stayed essentially the same. Their morality is appropriate to their nature. The human intellect is always growing. However, with its development there are increasingly complex desires, intentions and so on which have led to the creation of an insane society. Human morality must keep pace with the rest of his life. By helping humans control their body, speech and mind, morality controls the

influence of what is called *Kha*. In this way human shall have a balanced (*prakati*) mind. Whenever *siladhamma* is lacking, trouble, anxiety, and unhappiness arise, creating a situation none can live with. Solving the problem is dependent on a return to the practice of *siladhamma*.

Violence appearing in recent society increases and the problems always occur, while the concerned person tries to understand and solve such troubled. Even though the society still has violence in some parts, there is some peace there, too. Consequently, the society still survives and gets peace at the moment. Several people are thinking that the present situation satisfies them. They believe that there are more good people than bad people, more civilization than barbarian, more peace than war, more happiness than suffering, more order than chaos, more development than deterioration, more love than hate, more mercy than cruelty (ruthlessness). Those thoughts are rather optimistic for the moment, but the situation is not locked into the fact; the situation of the world is changing inversely.

The existing situation, whether problem or trouble, is not so worrying. In opposition, the existing situation is changing every moment. That is more worrying. What can remedy great worrying? What is more reliable than the present situation? So human should return the religious approach: *siladhamma* (morality). If morality disappears, the world will not exist as is present appearance. Buddhadasa says that:

Without *siladhamma*, everything “dies” not only do living humans die, but the world itself dies; every thing is destroyed in the sense that if nothing has meaning it is the same as if nothing exists-human beings or anything else. Peace and happiness cannot exist, either, where there is no *siladhamma* (ibid., p. 136).

When morality is essential to the survival of the society, morality must be together with the society. How can morality be kept in the society? What tools or criteria maintain the survival of morality? How can morality develop in society? What direction should morality trace in the society? Those questions should be considered because they will be the beginning point of increasing morality. Humans should find the way to increase support and expand morality, and also start at having morality at his side because it is the approach to survival of the society.

The social development of Buddhadasa concentrates on morality but Levinas on the Other. The highest form in the development of the society is morality and the Other. According to Levinas, the responsibility towards the Other brings the prospective society which is the Messiac society. God in Levinas' sense cannot be defined. God is not essence, substance or being, since these terms belongs to the language of ontology (Colin Davis, 1996, p. 98) . Colin Davis (ibid., p. 98) says about the features of God of Levinas are as follows: whenever Levinas characterizes God, he is obliged to exercise the most extreme caution with his language. He is not attempting to tie God to a being or essence: rather he claims to be describing only the circumstances in which the very meaning of the word God comes to thought, more imperiously than any presence, circumstances in which this world signifies neither being, nor perseverance in being, nor any other world-nothing less than a world-without, in these precisely precise circumstances, these negations turning into negative theology. Levinas does not offer a personal God, an interlocutor, a transcendent guarantor of Justice or of the meaning of history. Instead, he depicts a trace or near-absence which shatters the unity of the subject, ties it by bonds of responsibility to the Other, and then leaves it its freedom to respect or neglect that responsibility (ibid. p. 100).

The social development is explained classifying according to the following levels:

4.1.1 The Principle of Individual Behavior

This level gives dhamma to an individual from the level of ordinary to the highest level, it will increase the spirituality of human. Ordinary level is concerned with Loka level¹, and higher level is relevant to Lokutara.² Buddhadasa says that the mind should be controlled to become calm and cool without defilement. That will help an individual to develop his spirituality. Apart from that, Buddhadasa emphasizes morality. The individual behavior can be developed in many ways : making clear understanding on Dhamma to apply dhamma appropriately, If people know dhamma by only remembering but cannot use it, do not know how to use it. Such knowing dhamma is not enough. The best way of knowing and understanding dhamma is the ability to practice along the dhamma. The capability to practice dhamma is basic principle to get the real benefit. Social development is based on the individual morality. Social development will be successful really when the society turns to the problem of behavior (lack of morality). While Buddhadasa concentrates on individual development on spirituality, Levinas is interested in Jewish community in loyalty towards the Other. So the development of individuality should be related to harmony. Why do Jewish people have the power of belief anonymously in the Other? Because they have beliefs and actions, tradition in the same way. As some Jews indecisive about the world, and wait for the coming of the Messiah, they are not sure in their belief. They are afraid of wasting time in their waiting. That way creates conflict among Jewish people themselves. The Jewish community lacks unity. Jews who have

¹ Loka level is relevant to worldly-attached person.

² Lokutara: the Stream Enterer (Sotapanna), The Once Returner (Sakadagami), The Never Returner (Anagami), and Arahant.

faith in the Messiac society will practice along the traditional way, but those who do not believe in that will not. So the way to build the community of Jews as a unit is to develop individual harmony. Individual harmony will engage a person to other persons and then to bigger community.

Individual morality will survive Buddhadasa's dhammic socialism while individual harmony will also help the Jewish community to survive forever.

4.1.2 The Principle of Social Structure

The principles that Buddhadasa and Levinas offer to use in the social structure:

4.1.2.1 Educational Structure

Education is the most important for cultivating and developing the populations. If the educational policies are appropriately determined the development of people will be successful. Buddhadasa blames the education from primary school, high school, college and university because the educational system emphasizes the making money and properties and concentrates on eating, desire, and dignity (*kin, kam, and kiet*) (Buddhadasa, Teenage and Morality, 1994, p. 21) By solving the unsuitable education, Buddhadasa shows the direction of educational policy as follows: the educational system has the purpose free from materialism.

1. Educational system for educator know himself
2. Educational system must work with religion
3. Educational system for educator to learn about defilement, his troubles, social problems and dare to face them.
4. Educational system must emphasize practice.
5. Education cost is not expensive.
6. No luxuries with unnecessary subjects.

7. Educational system for the educator know & understand dhamma, and have deeper dhamma.
8. Educational system should emphasize goodness and knowledge
(Pairoj Umonthein, pp. 113-119)

Levinas argues that the responsibility towards the Other is related to the relationship with others (neighbors) and the Other. In improving the educational level, the responsibility towards the Other should be developed.

Colin David (Colin David, Levinas Introductions; p. 108) says that:

Levinas shows the greatest possible respect for the Talmud and for the intellectual powers of the rabbis whose words in transcribes. In the Talmud he suggests, the potential for thought has been fully and definitively realized. To use a phrase which Levinas repeats, everything has been thought; everything (even the most unforeseeable aspects of modern world) has been anticipated and theorized in advance; all wisdom and knowledge can be discovered by the student of the Talmud (Colin David, Levinas Introduction; p. 108)

From the above, the Talmud is obviously the educational textbook in which the student studies thoroughly in order to reach the educational purpose: all wisdom. Talmud is the standard textbook reaching wisdom.

In “the Jerome Biblical Commentary”, the author (Raymond E. Brown, S.S. Joseph A. Fitzmyer, S.J. Roland E. Murphy, O. S.A.B.) speaks of wisdom in many ways. In the nature of wisdom, it is mobile because of her purity and divine holy men (34:25). In the personification of wisdom: (34:25) *there is in her a spirit, holy* because of wisdom’s origin (7:25-26), her avoidance of evil (1:5) and the holiness she produces (7:27), *manifold* because of in her manifestations and activity, even though

she is one (unique), *subtle* because of spiritual, immaterial, *clear* because of in utterance (10:21). *Unstained* because of despite her contact with the beings she pervades, *certain* because of as a moral guide, *keen*, *unhampered* because of in penetrating, *firm*, *secure*, *tranquil* because she is unchanging in her plans, unerring, and unable to be hindered.

Solomon suggests wisdom is the source of knowledge (34:26). He sought her as his bride, for she instructs in knowledge. She is God's friend and collaborator; she gives wealth and skill; she teaches the knowledge of past and future, the understanding of the utterances of the sages, she is companionship which means wisdom's association with God. Therefore, from the aspects of wisdom, it is related to the relationship with God. It is relation with the responsibility towards the Other. This shows obviously that the educational purpose: wisdom, leads the responsibility towards the Other. It is the development of education in order to improve a student in the responsibility towards the Other.

If the educational policy at present tries to place the direction of the educational system according to both moralities, it will make education find different methods which requires searching for the opportunity and the way to reach that purpose. It causes the educations awakening to morality. It will open the channel of morality to education fully.

4.1.2.2 Political Structure

Buddhadasa requires everyone to participate in politics:

The matter of human must not be escaped because we are human. The matter of the world is the subject that we must not escape because we are one of population in the world, or the subject of the country must be cared by all

because we are the population of the country, the subject of society must be cared by all because they are one unit of society (Buddhadasa, 1988, p. 9).

The participation in the affairs of society is very important, because it produces fruit for everyone in society. If people in the society are not interested in the activity in society, problems will inescapably occur. That is the reason why we must be interested in the activity of society. When people participate in politics they must apply dhamma there to. As Buddhadasa saying:

siladham (morality) of each people is relevant to politics, of society is relevant to politics, of all populations in the world relevant to politics, because the politics is concerning the management for peace and siladhamma is the main factor of managing for peace (ibid., p. 39).

When a unit of society is good the whole of society will be good automatically. In the above directions Buddhadasa mentioned what way should be developed in social development, namely that it should be based on the application of dhamma. Using dhamma in each part of the social structure is important in the development of the society that reaches Buddhadasa's idealistic community.

From the Jewish beliefs that the promised land is the one that God gives to Israelites, there is a conflict between Jews and Arabs who are seizing the land right now. The conflict has been acute since the creation of the state of Israel on a small piece of arid land which belonged to the children of Israel more than thirty centuries before, despite the destruction of Judea in 70 C.E. This small piece of land has never been abandoned by Jewish communities. Levinas said that such conflict is a political matter. It should not happen in the Jewish society. It is from worldly power. Actually, Jews require peace and are compatible with Arabs. In the researcher's opinion, such requirement should be the political type of Levinas, that is the political type creating

relationships with neighbors. It is the politics about the responsibility towards the Other for Jews. Politics that Levinas emphasizes is creating a good relationship among other groups. It is the way to improve understanding with each other. Levinas says that:

A Jew need be :no prophet, neither a prophet's son" to wish and hope for a reconciliation between Jew and Arab, and to perceive it, beyond mere peace between neighbors, as a fraternal community (Levinas, 1989, p. 278).

Levinas's political method is related to make harmony among the two sides. It is believed that the loyalty in creating the world to come causes politic power. That power pushes Israelites to be a powerful unity. That powerful unity creates peace in Jewish society and expands to other races who are not Israeli. Why does the peace occur in other societies? Because Levinas speaks about the Other and the factor that reaches to the Other is relationship. Namely, good relationships among neighbors would lead to the responsibility towards the Other. The audience will see that such politics will bring the peace among other groups. There would be right understanding among different groups, no political conflict as worldly conflict. Both types of politics want to have good relationship among groups. Buddhadasa emphasizes on the interest in popular participation in political activity. But Levinas focuses on the understanding of neighbors. From the Levinasian ground, the responsibility towards the Other that is a dominant feather, if the application of such relation is performed in the political system of the society. There will be harmony in political groups. It is a step in developing politics. The party of Israel supports the relationship between the Messiac society and the Israelite people, e.g. the religious Zionist wing (National-Religious Party) (Claude Klein, 1992, p. 43).

Political development steps from many systems of beliefs, social behavior, and so on. Those factors are the important parts to lead the society to great civilization. An individual and public behavior in the society is very important to develop the political structure. What kind of social behavior is in the Jewish community? It is the permanent and inalterable belief of the responsibility towards the Other, which is very strong; being forever, without any tool to destroy the strong belief of the Jews. The advantage received from Jewish community (patience) is a tool to create civilization in the society. Everywhere in the world, if the rules are not followed by people in society with patience, the rules will be destroyed and the purpose of establishing the rules cannot succeed. Patience for the rules means making an effort to coerce the population follow the rule and improve it. Those developments have succeeded because of power for the responsibility towards the Other. This is a political strategy because, if there is not this trend, the process of social development for Jews will be the pattern as it is right now, or it will become another form.

4.2 Vision of Buddhadasa and Levinas about Economic Development

Buddhadasa affirms that the dhammic socialist economy takes only what the populations needs. Taking more than their need causes greed in the human mind: the rich who have a stronger power of earning will take advantage on the poor who have fewer opportunities for earning, which is unfair in the social system. The opportunity increases the gap between the rich and the poor. The concept that Buddhadasa would like to apply in the community is the approach of sufficient taking, or taking as their need (not as their desire). Because human desire is indefinite, adequate earning never exists, as the ocean is never full even though every currency comes through the ocean as Buddha compared. That is the reason why Buddhadasa requires the economic system of taking according to their need. That economic system is sharing the property

as their need. That is Buddhadasa's socialist economy. There is a socialist economy which is appropriate to Buddhadasa's socialist economy called "co-operative economy". The co-operative economy is necessary to apply in society and at present there is application of such an economy at several places as said in "Ru Ruck Samakkee (Ru Ruck= to know how to like, to love for, Samakhee= solidarity)" of His Majesty, the king:

There should be expansion of co-operative system throughout the country, because the co-operative system is very important basic of democracy. It supports people have the responsibility together by choosing the representative to manage the co-operative system and know the values of benefit to obtain together (Buddhadasa, 1993, p. 4).

That economy is a kind of economic socialism, it gives opportunities to everybody to share their property to be a part of the public in business. In Buddhism, monks hold their property in only their need. So the development of economic group (running business) is performed.

As for Levinas, he has a similar conception about economic development. In ancient Israelite society, there were capitalists oppressing the poor that is in the Micah age. Micah attacked the capitalists who were quilt of exploitation and corruption. In his time, wealth consisted for the most part in real estate; thus land monopoly was a common vice. Among other reasons, land was seized for failure to pay debts.

The audience sees the land monopolist occurred in the ancient period. That is the character of capitalism. There are people who have more power and who take advantage on the poor. How can humans resolve that problem in the society? If the monopolist system is allowed in the society, the capitalist system will advance, that is there will be more gap between the poor and the rich. How can humans solve such

problem which had occurred in the past and is happening now? What is the type of the economy which supports the responsibility towards the Other? The economy which has disadvantages for the poor in favor of the rich is not suitable to Levinas's economic system. Levinas' economy should be such that Jewish people have the responsibility towards the Other. Levinas wants Jewish people to use Talmud as the foundation of practice. Levinas cares very much about relationships with others. Therefore, Levinas' economy should be like the co-operative, namely the economic system of Kibbutz. This is the community where people choose to live and work together, growing their own food and sharing everything, all members are equal. Why should that economy be applied to Levinas' socialism? It supports the responsibility towards the Other very well. Besides, in the present Israel, there are some policies which are similar to socialism, which concern the people, which are for welfare, which are the way to create good relationships with the others, as Claude Klein, Professor at the Faculty of Law, the Hebrew University, says that "one should stress the high development of Israel's social legislation in fields like labor law (either collective or individual), protection against unemployment, minimum income (which means essentially that those who earn a certain minimum receive a complement to their income)." (Claude Klein, Israel (Constitutional Law-(April 1992), p. 104). In addition to the above, the economy of the present Israel is related to welfare state: About half of the businesses in Israel are privately owned, and a fourth are owned by the government. The Histadrut (General-Federation of Labor), a powerful organization of trade unions, owns about a fourth of the businesses, farms, and industries (The World Book Encyclopedia, 1990, p. 485).

In Israel, there are clearly multiple parties, but it has only two main parties- - the Labour Party on the political left and the Likud of the right. The party that is

concerned for the welfare of the population, emphasizing the general interest, economy for general populations is the Labour Party. The Labour Party was the predominant party for decades, even prior to the establishment of the State. It infused with Israelite society with some of its earliest political and social motifs, such as the pioneering spirit, the kibbutz, trade unions, etc. Initially quite Marxist in orientation, it has since become more and more an example of a pragmatic socialist party. This is the great way of Israel that the politicians still care, have concern for the general interest and the public economy, and not for any group, individual or capitalist.

4.3 Conclusion

Buddhadasa's social development with dhamma emphasizing individual morality expanding to the community is quite difficult at present because using dhamma successfully throughout the world is based on selfishlessness in the whole society. It means that apart from using human effort to increase the spirituality in the larger community, factors of the way of life in society must be convenient to support the principles of spirituality. For instance, the political system must benefit in reducing individual selfishness as well as educational policy and other social systems.

The researcher thinks that building the society along Buddhadasa's dhammic socialism by stressing morality in society is not enough to be successful because human initiatives are good, humans feed on being good people as they are, taught to be. But the society can not help them for basic necessary structures: food, shelter, clothes or medicine. They can not survive in such society they need security of living. That is reason why they are bad sometimes. Therefore the method of Dhamma application approaching the whole social structure by emphasizing on creating individual spirituality firstly would be unsuccessful. The fruitful approach should be supported building enough basic, necessary structures, and then creating morality in

the society. In social development, according to the researcher, it should be first focused on the economy.

However, bringing dhamma to the social structure can be compared with interpersonal relations, according to Levinas, because the relationships must expand from one person to others, individual to the community. Creating individual relationships, called individual responsibility, will enlarge with more people, towards the Other. This causes the bonds of the Covenant concerning the revealed Law wherein each person finds himself responsible to everyone else.

Levinas says in the Pact:

The Israelites, more correctly described as men participating in a common humanity, answer for each other before a genuinely human law. In the making of this Covenant the relationship between one person and the other is no a matter of indifference. Everyone is looking at me! it is not necessary to gather on the mountains of Ebal or Gerizim, to gaze at length into each other's eyes, for there to be a situation in which everyone looks at everyone else. Everyone looks at me. Let us not forget the seventy languages in which the Torah is read out. The Torah belongs to everyone: everyone is responsible for everyone else.

The phrase "Love your neighbor as yourself" still assumes the prototype of love to be love of oneself. Here, the ethic is one which says: "Be responsible for the other as you are responsible for yourself (Levinas, 1989, p. 225).

From Levinas's opinion, responsibility to everyone else is the way creating the responsibility towards the Other. Such responsibility is the cause of development of the society. Why? Interpersonal responsibility is the criterion building Jewish society. The responsibility is different from the common responsibility: a mother's responsibility towards children or a teacher's responsibility to the students. But that

responsibility is relating to the word of the Other, and engages all Jewish people to one unity. Therefore, in the opinion of the researcher, the application of dhamma to all parts of society is the same model as interpersonal responsibility towards the Other. Both models are the patterns of building their society.



CHAPTER V

BUDDHADASA'S AND LEVINAS' CONCEPTS OF SOCIAL THOUGHT

IMPACTING SOCIETY IN THE AGE OF GLOBALIZATION

The researcher would try to interpret Emmanuel Levinas' thought and Buddhadasa's socialism in order to see whether they can be applied in actual society as well as to summarize both theories. Both thoughts show their different features and offer a method to be applied in society.

According to Buddhadasa's socialism, the problems of society arise because of individual (subject) badness. Making the society better, the perfect depends also on the individual. Namely, the subject is the center of Buddhadasa's socialism, which depends on the influence of self-behavior, either bad or good. But Levinas starts his theory with the Other. Levinas said that one couldn't comprehend the Infinite by thought. The Infinite is the exteriority which can not be reached by thought. The Other has the content of the Infinite, the exteriority. The reader will see that the approach of both socialism: Buddhadasa is concerned with subjects, Levinas with the Other.

In order to understand both thoughts, the researcher would like to express how the relationships of the subject and the Other exist. Buddhadasa's dhammic socialism has the relation to morality, Levinas's social thought: self (*moi*) has the relation to the Other (subject's responsibility towards the Other). When the subject (self) requires morality, it means that the subject has a relationship with morality, while at the same time Levinas's self (*moi*) has responsibility towards the Other. The above should be a similar point for them.

Another different point for both theories: Buddhadasa's subject relates to morality with limit, e.g. when people follow the morality, trace morality, practically they obtain good results. People can know morality. But for Levinas' relation, the subject cannot know, understand, or realize the Other. Subject has only chance to relate with the Other and cannot realize what the Other is, because one cannot comprehend the Other in thought, but only by relation with it.

5.1 The Problem of Buddhadasa's Socialism and Levinas' Otherness

Dhammic socialism of Buddhadasa brings dhamma to apply in society. It means that his theory focuses on the behavior of citizens, what the citizens should be in society. Citizens should have the morality. Certainly, the supreme goal for citizens is abolishing selfishness, only the Arahants (in the Buddhist sense) can delete selfishness completely. When a human considers the approaches to arahant, it has arahants in enough quantity. It is impossible to reach that status for the present society. So the researcher thinks that the populations of the society can not achieve such a condition. Therefore, the application of Dhammic Socialism in the society by means of emphasizing the individual person would not be successful enough. Apart from that above reason, there is a reason that it cannot accomplish: during the time of Buddha, the dhammic socialism was successful because there were the leaders like the Buddha and followers who were all arahants. Social service was not problematic. They served society fully because of the status without selfishness. Such dhammic socialism can be the best socialism but not at 100% status. Why did not it get 100% status? If we consider through the Buddhists (layman), they are not arahant, some reaching only Anāgāmin, they still face problems, troubles and cause problems to arise in society.

Even in the period of Asoka that Buddhadasa accepts as an example of dhammic socialism it gets only the status of a good dhammic socialism, not a 100% status and still had problems. Therefore, the above mentioned reason is going to end with the following two important points: 1. The researcher will discuss dhammic socialism of 100% complete status, but he will illustrate it as the best dhammic socialism, 2. The approach to applying dhammic socialism by emphasizing the individual does not succeed. What is the method of applying dhammic socialism successfully? Globalization provides quick communication for all parts of the world, and there are many organizations joining together to work efficiently: UNO (United Nations Trade Organization), GATT (General Agreement on Tariffs and Trade) becoming World Trade Organization (WTO), NATO (North Atlantic Treaty Organization), NAFTA (New Zealand and Australia Free Trade Agreement, North American Free Trade Agreement) SEATO (Southeast Asia Treaty Organization (1954-77). Grouping organizations for this particular purpose succeeds. Those groupings support different activities within the same groups to achieve the objectives, to enforce power to protect themselves for being taken advantage of. Features of grouping create the unity of working. Therefore, religious groups must form into one group to build the unit of management. This does not mean that such doing will unite different religions into one religion. They will gather together in order to religiously manage. What is religious management? Every religion has the goal in the line with the cultivation of spirituality. The concept of the working group will build deliberate work, analyze the problems correctly, and solve the troubles effectively by sharing ideas as is the dominant principle of each religion. The researcher would like to repeat once more that cooperative management only establishes International Religious Management Organization (IRMO). What is the

direction of that organization? Establishing any organization must be composed of practical methods to meet the determined objective. What is the practical way of establishing that organization? The following process is possible: the establishment should be the area in which religion has influence on the social development the most because the organization will be the area in which religion has influence on the social development the most because the organization will be the example that populations in that area pay respect, cooperate, and support their activities. If it is possible, such area should be peaceful without religious contradictions. The organization must be concerned with the way of life of the populations and their economy. It must support their survival by emphasizing economy together with morality.

The purpose of establishing the International Religious Management Organization (IRMO) is enhancing spirituality of human in all nationality, religions, language. In order to supplement spiritual human behavior effectively, this organization needs to participate in other organizations' activity to support the operations that benefit the large population in society. Participating in other organizations' activity, besides making advantages for society, can advertise activity or objectives of the organization to the general population and will make people know that this organizations established for social interests, not for the people who work in the organization. The participation in advantageous activities the society will make it trustworthy to all organizations and all people because the organization will have an important role in society. An important factor that the organization must emphasize is the economic factor.

The Jewish responsibility for the Other causes Levinas' social thought, even though the Other does not give the definition equivalently. Generally the Other in general terms covers the Other of Jews which they take the responsibility to it. Jew's

responsibility for the Other is the unlimited relation with the Other. The responsibility of Jews made to the Other is infinite. Since the Jewish have believed in permanent tradition for a long time, Jews still insist in such belief at present. Jewish belief is infinite, alterity, so Jewish society steps from the relationship with monotheism to the responsibility for the Other.

Judaism covers the day-to-day life, tradition, customs, political system and others. It is going to show that people who believe in Judaism, it is in a kingdom of socialism. Jewish power is the power of collecting towards one thing: the Other. Jewish movement for their responsibility towards the Other has powerful management in their social group. Every movement is typical trying to reach the prospective society. That is Levinas' social thought.

Does such socialism expand to industrialized society like the present or not? From the power of the responsibility towards the Other, it can. Can the people in other countries take the responsibility towards the Other like Jews do? Different persons who are devoted to different religions have their principles to follow or their dhamma to practice. Their dhamma or principles being practiced aim to get the ideal that they expect. The reader will see that the ideal and goodness are not limited. Goodness that all people to do is forever. Goodness has no dimension, no angle, no shape, no self. Goodness has no the absolute definition to describe it obviously with our human language. Is it because of the limit of language, the weak point of language, the unabsoluteness of language, or is it because of goodness itself has no limit, goodness is infinite?

As all know very well, goodness is the purpose of all religions. All religions are going to say over and over that practice along with their dhamma is the act of goodness. Goodness contains in all religions and also go more than all religions'

principle. Therefore, can it be said that goodness is the Other according to Levinas' sense? If goodness is the Other, practice of dhamma for getting goodness will be the responsibility towards the Other. Humans require goodness, whereas they do not know what goodness really is. The touch it now only in the result of goodness, but not the shape of goodness. Therefore, goodness can be the Other.

The researcher speaks about goodness as the Other in order to understand the responsibility towards the Other, relation with the Other, face with Other. If the reader see the Other as another external thing, which they have never been seen before, how can the reader get the benefit from the responsibility towards the Other?

5.2 Potential Development Trend of Buddhadasa's Socialism and Levinas' Social Thought

The society around the world at present has the economics of capitalism. That is the world giving the businessman the power to run business by potentiality and capacity. If the socialism of Buddhadasa is applied in the society around the world, it will be changed. The capitalism in different countries will not be appropriate at the same time as applying Buddhadasa's socialism. In Buddhadasa's opinion, capitalism can exploit people in all over the world. This is the exploitation by those who are rich and who detain or monopolize the political power to the detriment of people who don't have the chance to share the political power because of their poverty. It is the exploitation of the poor by the rich. It is the same as Darwin's theory that the survival occurs for the stronger. If Buddhadasa's socialism is applied in most parts of the world, the capitalism which is contradictory to his socialism will decrease. It means there will be a lot of changes in political systems.

One way that Buddhadasa's socialism can be applied in the society is penetration to social structures like education, politics and economics. If one applies

the method to the society governed by the same system, it would not change the system but instead improve the spirituality in that part of society.

From the above application of Buddhadasa's socialism, abolishing the existing political system to reduce with his socialism, and using dhamma in social structure while keeping the existing political system are not successful enough, because any application of them is emphasizing individual behavior in the society, and offering only the individual importance.

5.2.1 Individual Behavior

According to the researcher, individual behavior is not the first factor or main cause of this problem because all persons are trained as good persons by their parents, their teachers, and their environment. Therefore, natural individual behavior is good and wants goodness because humans want peace and happiness. Why do sometimes some people have bad behavior and cause problems in the society? Because they are insecure in their living; that is, they face the economic problems. The economic support is insufficient in the governing system. That is the main cause that results in individual problems.

5.2.2 The Individual Importance in Offering

The proposing of successful dhamma application is very rich in the importance of people who offer themselves in the society, like Buddha, Buddhadasa, Asoka or other famous monks. When they passed away, their methods of proposing dhamma to use in the society passed away too. That results from the application of dhamma to emphasize on person, not on the managing system or administrative system. Why did the application of dhamma flourish in Buddha age mostly? Which other followers gradually diminish the success of the dhamma fruit? It is because one

emphasizes on individual person. Therefore, the researcher would like to offer two solutions.

1. Do not consider only the person but also look through the method, the idea, the principle of him.
2. To establish an organization of the IRMO (International Religious Management Organization)

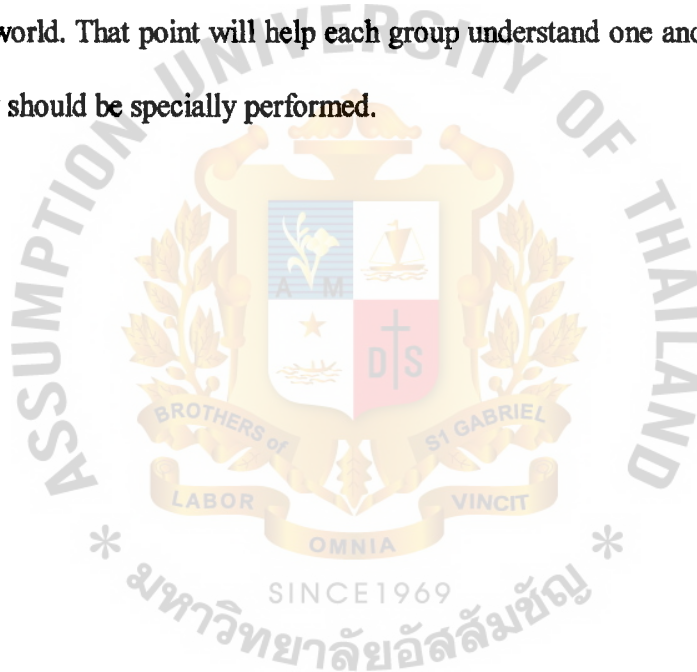
When we compare that with Levinas' social thought which emphasizes the responsibility of Jews towards the Other, the application of this theory will not succeed because he looks through only Jewish community. If the society in all parts of the world apply Levinas' theory, the society will change in many parts, because the responsibility towards the Other is main principle that Levinas mentions in Jewish community, and only Jewish people have responsibility for everyone else. If the responsibility towards the Other is the unique attribute of Jews, the other nations besides Jews can not have the responsibility towards the Other like Jews do. If they act as Jewish belief they will be going to go away from their existing basis of belief, and going to become Jews automatically. Therefore, it is impossible to have such responsibility towards the Other of Jews. However, the responsibility for all people is to have responsibility to everyone else. That is the good way to create the responsibility towards others, your friends, and all persons around you. That kind of action should be promoted in the society because it will help people in the society to diminish selfishness which is in accordance with Buddhadasa's way to destroy selfishness, too. So the application of Levinas' social thought be holding the responsibility towards everyone is appropriate in all society. There will not be any conflict between different languages, races and so on.

The responsibility towards other persons (other persons means the neighbor according to Levinas) is the foundation of creating relation among neighbors.

According to Levinas:

The Torah belongs to everyone: everyone is responsible for everyone else, the phrase 'love your neighbor as yourself' still assumes the prototype of love to be love of oneself. Here, the one which says: 'be responsible for the other as you are responsible for yourself (Levinas, 1989, p. 225).

Therefore, emphasizing on loving the neighbors should be promoted in society all over the world. That point will help each group understand one another very well, and harmony should be specially performed.



CHAPTER VI

CONCLUSION

In the application of Buddhadasa's dhammic socialism, some aspects are applicable in the complicated current society, namely to encourage the spirituality by means of dhammic application, but the others: autocratic power of administration, legislation, and justice are not suitable in the current society.

6.1 Individual and Morality

Buddhadasa already said that to make the individual have morality, the whole community will have morality too, because an individual is the integrated elements of the community.

6.2 Economics and Morality

In proposing Buddhadasa's dhammic socialism to the society, Buddhadasa did not offer or emphasize economics. He said only people should take things as necessary, not by greed. Such action shows only how populations in the society should have consumer behavior, how the living habit should be controlled. Such aspect of economic idea is not different from the idea of D.W. Haslett: who affirms that the income should be distributed according to people's needs or according to people's work effort. (D.W. Haslett, *capitalism with morality*, 1994, p. 92). It is not different from the idea of Adam Smith; namely people in seeking their own self-interest, are led, as if by an invisible hand, to do what is in the general welfare. The idea here is simple. One seeks one's own self-interest, under capitalism, by seeking to maximize one's profits; one maximizes one's profits by maximizing sales; one maximizes sales by satisfying people's wants and desires and, finally, by satisfying people's wants and desires, one is doing what is in the general welfare (D.W. Haslett, pp. 92-93). This easily leads humans to materialism.

However, the economy resulting in the problem at present is the shortage of income, food, and property. Most of populations can not survive in society because they have no living conditions. Therefore, in such case, Buddhadasa's dhammic socialism insofar as the economy should emphasize on how to produce, supply, and prepare for the people sufficiently. They can survive when they have their needs fulfilled. The method of producing to supply to survive should be mentioned too.

6.3 Technology and Morality

Buddhadasa says that humans should use our technology wisely, and should learn how to use it properly, with control by morality. The researcher thinks that it is a correct way to use technology at present.

6.4 Organization and Morality

In proposing dhamma, the institution is very important because the method of proposal must be strong. It should be with the time forever. But Buddhadasa's method emphasizes on proposing by individual person, the dominant person. Buddhadasa's reputation makes the use of dhamma successful because people are interested in Buddhadasa's reputation. It is remarkable that the more the proposer of morality is famous, the more the application of dhamma is successful. What the researcher mentions does not mean that he is contradictory to Buddhadasa's reputation but he is interested in how to keep this method longer, that is the method of dhamma application like Buddhadasa's action longer, that is the method of dhamma application like Buddhadasa's action persists even though that person pass away. Therefore, the researcher suggests establishing organization to keep its application. Establishing an organization to support spirituality in society aims to keep the strength of the method. If there is a particular organization that is in charge of that

matter, there will not be a collapse of the method supporting dhamma application for sure, because the condition of an organization is stronger and more certain than the condition of a human being. There is no worrying about permanence for organizations. However, the problem is how the organization can expand dhamma to public equivalently, efficiently and successfully. How can the organization combine the principles of each religion to help the population of the world successfully? What is the first criterion to succeed in establishing organization combining religious management? What is the possible way to make this organization become true? The organization is a big matter because it must be considered and approved by the principle person of each religion. It is the reason from great effort to establish activities to expand spirituality in the current serious society. Is political system the problem or not? It seems that the main obstacles to form that organization come from the political organization which may fall. The organization will arrange political activities and cause their own action find the problems. According to the researcher, the political system is not the main cause to establish the organization but the main cause is the direction of each religion, the leader of each religion, and the policy. Therefore, the matter of religion is most important to expand the spirituality through the world.

Levinas' social thought speaks of the Other and at the same time it forgets that itself, the subject, exists. As James E. Faulconer says

We can not conceive of even the solitary individual without conceiving that individual as enmeshed in the material world. Everyday, worldly existence, the experience of nourishment and knowledge, is experience, the encounter with something that transcends the subject, specifically, the material world. In

everyday pleasures-eating a chocolate, sniffing a rose- - one is concerned with something other than oneself. One forgets oneself in such experiences, so they take one beyond the solitude of the mere self. The solipsism of a Cartesian ego is impossible. Because it is a matter of self-forgetfulness, concern for some thing other than oneself, Levinas calls everyday existence “the first morality” (Levinas: *The Unconscious and the Reason of Obligation*, p. 1).

In the researcher’s opinion, human are in a social system that is composed of many lives. Humans need feeling, pleasure, love, hope, desires and so on. The researcher repeats that he is saying the feature of socialism has humans as the main part of the system. Therefore, human beings should be worthy in the society. The solipsism of a Cartesian ego is possible. “I” and “mine” are available to the human being. Both solipsism and concern for something other than oneself should come in the middle way in order to make worthy the human being in society.

Therefore, in the application between Buddhadasa’s dhammic socialism and Levinas’s social thought in the age of globalization, Buddhadasa’s theory should be applied in such age more successful than Levinas’ theory. Buddhadasa’s application of dhamma in the society is more flexible than Levinas’ responsibility towards the Other. The society of this age is too complicated to be controlled successfully by a good idea (fixed idea); that is, Levinas emphasizes on only the responsibility towards the Other, relation with the others, while Buddhadasa’s method (using dhamma) can be selected in practicing in each part of the age of globalization according to the appropriate dhamma.

6.5 Suggestions for Further Research

Indeed this thesis is only an attempt to compare two systems of thought:

Buddhadasa's dhammic socialism and Levinas' social thought. The first theory is envisioned by a Thai Buddhist monk while the second is envisioned by a Jewish philosopher; obviously between them there is convergence and divergence. That is inevitable for the oriental culture and the European culture although both of them focus on the society, the individuals, and mankind as a whole as well as on their future and happiness. Nevertheless, in spite of the shortcomings and lacunas it may contain, this thesis hopes to be useful to students and researchers who are interested in the thoughts of Buddhadasa and Levinas. In order to deepen and enlarge their comprehensive understanding, this thesis may be a basis for further research.



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